# Discourses of a Living Master

## Ram Singh

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# 1

# Meditation Talk
# 01 Jan 2018 Morning

## It Is Only Very Few Fortunate People Who Get The Opportunity To Do Simran And Do Meditation

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TODAY IS THE FIRST DAY of this New Year. And to all the loving sangat, which has come here, my best wishes to all of you. And I pray that Baba Ji's Grace is always on you.

All of you have left very important things back home and have come here to participate in this program. I am very happy to see all of you here because it is indeed only very few fortunate people who get the opportunity to do Simran and do meditation. I pray at the feet of the Baba Ji that He graces all of you and encourages you to do more and more meditation.

All of you have come here and I pray to God Almighty that He gives you success for the purpose for which you have come here. So, I pray at the Feet of SomAjaib and I start this program. I pray at the Feet of these two great Masters, SomAjaib. It is only with Their Grace that this humble person is sitting here and being able to do this work.

It is with the good karmas of tens of millions of years and lives that one gets a human life. And it is with the Grace of God Almighty that we get the company of the Saints and are able to do meditation. This body has been given by God Almighty and it is the only body where one can transcend from a human being to God Almighty Himself. It is not only flesh and blood, but it is a temple, which has been created by God Almighty.

In this body, God Almighty has kept sixteen planes and He has kept the Path to go back to God Almighty within this body itself. If someone has got God Almighty, it is only within this six-foot temple. And, even in the future, if someone is going to go and meet God Almighty, it will be through this medium only.

After we go through these 8.4 million life forms, God Almighty graces us with the small timeframe that we get in this human body. And He gives this so that we take this opportunity and get out of this cycle and go back and meet God Almighty.

If there is one way to go back and meet God Almighty, it is this human form. And it is salvation that we can get through this human form.

Otherwise, we lose this opportunity and within the influence of the mind – under that influence – we go back into the 8.4 million life forms. And then, in those life forms, we take several different types of life forms and suffer a lot in these life forms.

In these other forms, one cannot get salvation. It is only in the human form that one can get salvation and go back and meet God Almighty.

So, we have got this wonderful opportunity, which has been graced by God Almighty, and with His Grace, we have got the company of the Masters. So, it is necessary for us to then bow to Their feet and surrender at Their feet and go back to God Almighty.

Masters don't say that you leave everything and just sit and do meditation. Masters say, "You go in your homes and you carry out your duties to your family and your work and only take out two and a half hours in the morning and use that time for doing the meditation.

When we sit for our meditation, we do Simran and we do Dhyan, or we contemplate on the Form of the Master. When we do that, our karmas keep getting redeemed and, as our karmas are redeemed, our mind becomes more sublime. And, once the mind becomes sublime, it becomes still and we are able to focus at the Eye Center. When we do this regularly, one day, the attention of the soul gets focused at the Eye Center and we are able to leave this body.

There, the Master Who has given you initiation is waiting for you there and you will get to meet Him there. And once you have manifested the Radiant Form of the Master within, He will not leave you, even for one second.

When you go back to America, or you go in any jungle, forest, or hill, He is always there. And He will not leave you for even a second.

So, till we manifest the Radiant Form of the Master within, it is our duty to sit for meditation every day. And, with this continuous practice, we try and manifest His Form within.

* * *

This morning time is very good for meditation. It is very quiet. It is also called amrit vela, or the time of nectar. We should use this time.

So, this morning time is quiet and the mind is quiet at this time and we should make the most of this and do our meditation because, as the day progresses, the mind becomes turbulent and it becomes very difficult to still the mind. So, let us sit for our meditation.

# 2

# Meditation Talk
# 01 Jan 2018 – Afternoon

## There Was A Time When This Creation Was Not There

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THERE WAS A TIME when this Creation was not there. This And, Pind, and Brahmand —all the three worlds — were not there. And all the souls were in a state of bliss in Anaami. And they were in a perpetual state of bliss there in Anaami.

God Almighty, at that time, thought of creating some worlds, and He created powers from within Himself. So, He emanated a Shabd from inside and He instructed the Shabd to go and create the world. And that Shabd came down from Anaami, and then in Agam and Alak and then Sat Lok, and then, the worlds below — He created all of these planes. So, He was at Sat Lok and there that Sound — that Shabd — was there. And for a long time, the Creation was only from Anaami to Sat Lok.

Then, the God Almighty further instructed that there should be more Creation and there should be more planes created. Then, Sat Purush took out sixteen powers from within Himself, and then instructed them to go and create the planes below.

Those powers are what we call Shabd and these Shabds have gone and created all of the sixteen planes. Each Shabd has gone and created a plane and controls that plane.

For a long time, these planes were the Creation and Niranjan, then meditated again back to God Almighty — he prayed to God Almighty — and he said, "I am not satisfied with these planes and I want to create something unique." So, he asked God Almighty and God Almighty granted him that he could go and create something unique.

Now, he wanted all the necessary materials for doing that. So, he asked God Almighty where he would get that. And he was told, "Your elder brother Kurm — who is Maha Kal — he will be able to give this to you."

When Niranjan went to Kurm, Kurm was in a state of meditation. Now, Niranjan was impatient and he decided to tear the stomach of Kurm and take out all the materials that he required to create his planes.

When he did this, Kurm got very annoyed. And when he meditated and contemplated on God Almighty, he realized that God Almighty had asked Niranjan to take all these materials. So then, he did not do anything.

Now, Niranjan took all these materials and then he made these three planes — which are And, Pind, and Brahmand. After he created these three planes, there was still something missing — and that was the souls. And, these souls were there with God Almighty.

So, he meditated for seventy chaukriyugas. And then, he was granted the wish by God Almighty. So, he asked for these souls and the God Almighty gave him a store of souls, which were there above the Maha Sunn. And God Almighty handed him these souls.

Again, Sat Purush told Niranjan that he would not be able to do this creation on his own. And he then took out one more power, which was Maya. And He asked Niranjan to do this entire creation with the help of Maya.

Then, they descended down to their planes, and there, Niranjan instructed Maya as to how the creation had to be done and how these souls had to be put into different forms. But, he also instructed Maya, "Once this is done, you should not let anyone know about my presence."

Thereafter, based on those instructions, Maya created 84 lakh forms. And then, those souls were put into each of those forms. She used five elements to create all of these forms.

She first created Brahma, Vishnu, and Mahesh — these are three powers. So, she first created them and, with their help, then she created the rest of the 8.4 million life forms.

Then, she gave the responsibility of creating the next life form to Brahma where, after death, the soul has to be put into a second life form — the following life form. That work was given to Brahma.

For sustaining the life forms, that work was given to Vishnu. And for death, that duty was given to Shiva.

That way, this soul, which would now be encased in this body of five elements would be entangled in the creation of Maya and Kal. It would forget about its True Home — about God Almighty.

Here, Kal has made karma the main essence. And, following this karma, the soul has completely forgotten it's True Home.

God Almighty, from time to time, takes out His own Essence and sends that Essence to these worlds to enlighten the souls. Now, that is because He had promised the souls. He had asked them before sending them to Kal whether they would like to go? He had asked them to go to Kal and He had said, "If you are troubled there and you ask for Me, then I will come Myself to fetch

you." And that is why He sends His own Loved Souls from the higher planes down to enlighten the souls and take them back.

And that is how He sends these Souls, the Masters or the Saints, into this world. And They come and give Naam – or initiation – and They teach and enlighten the soul and take the soul back to God Almighty. And this has been continuing through the ages — in Sat Yuga, Dwapar Yuga, Treta Yuga, Kali Yuga. This has been the way the Saints have come and enlightened the souls and taken them back. And, in the future also, it is going to be this way that the souls will be enlightened and they will be getting their salvation and going back to God Almighty.

Saints come into this world and They enlighten us. They remind us of our True Home of God Almighty — our True Father. They encourage us to go back. And They motivate us to go back.

So, we are indeed fortunate to get this human body and get this life. And it is with the Grace of God Almighty that we have the company of the Masters.

Now, we should make the most of that and follow the Teachings of the Masters and make the efforts to go back to our True Home.

* * *

Morning time is ideal for meditation. But anytime is good if we are sitting for meditation. So, the time is good. It is quiet and we should make the most of this and sit for meditation.

# 3

# SATSANG
# 01 Jan 2018 Afternoon

## The Disciple Who Walks The Path Of Truth And Follows The Instructions Of The Master Is Successful On This Path

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*The paathi sings from the Bani of Sant Paltu Sahib, part 1...*

***Santan ke sirtaaj hai,***
***Soyee sant hoyee jay.***
***Santan ke sirtaaj hai,***
***Soyee sant hoyee jay.***

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Before I start explaining the Bani, I pray at the feet of SomAjaib Who have given me this opportunity and made me fit for doing this Seva.

I got the opportunity of doing seva at Baba Somanath Ji's feet for three years only. And I got the opportunity of eleven years to do the seva at the feet of Sant Ajaib Singh Ji. Both these Saints have graced this poor soul and it is only with the Grace of these two great Masters that I am able to talk these few words here. It is not possible to be at the worldly level — at the level of the mind — and to be able to talk of the great glory of the Masters. It is only with the Grace of the Masters that one can talk about Them and speak of the glory of the Masters.

So, it is not about the mind or the intellect being capable of doing this. It is only with the Grace of the Masters. And it is Their Grace, which is working, and which makes us able to talk of and sing the praise of the Masters.

So, Paltu Sahib says in His Bani on the same thing; that when the Masters see Their disciple and They feel that the disciple is doing devotion, They shower Their Grace on all of the disciples. Then they make that disciple capable of speaking and taking on the Path of the Masters.

* * *

Even Sant Ji followed the instructions of Kirpal Singh Ji. When Kirpal Singh Ji told him, "You should be sitting in Bhajan. I will, myself, come and see you." Then he followed the instructions of Kirpal Singh Ji.

Regarding his life savings during his lifetime — he had worked in the army. And at the time of retirement — the retirement plans that were given to him, whatever savings he had — all those savings he had invested in Kunichuk where he had built an ashram. And there was a three-story building there also — I've gone and seen it myself — and He had a few Jersey cows and about thirty, thirty-five acres of land. So, he had spent all that money in Kunichuk.

When Kirpal Singh Ji told him, "This ashram is not for you. You should go and do your meditation and I will come to see you myself."

On that one sentence, he left his lifetime of savings and he left Kunichuk as it was.

So, that way, one should follow the instructions of the Master. When one surrenders fully at the Feet of the Master, then the Grace of his Master — by the hand of the Master — is then showered and he gets the Grace from his Master.

So, Kirpal Singh Ji also took care of Sant Ji. And wherever he was, He made sure there was no shortcoming anywhere and He gave him more than what he would have anticipated.

Even I followed the very small instruction that Sant Ji gave me. He instructed me to come to Andhra Pradesh. And there, I bought some small piece of land and followed His instruction and I started the ashram there. So, you are seeing all that is happening now. It is only with the Grace of the Master.

* * *

Paltu Sahib also says, "The disciple who follows the instructions of the Master surrenders to the Master, and then the Masters also shower Grace on him." He is like the 'crown' of disciples and he is then competent to take on the Path and become a Master.

Sant Mat is about the path of cleansing one's self. In the Path of Sant Mat, one understands the shortcomings that we have. And if we are able to understand our shortcomings, then we should also make efforts to start shedding these shortcomings and overcoming these shortcomings as we go along.

So, if we follow the instructions of the Master and we sit for meditation for two and a half hours every day, regularly, then our Master is not very far away. He is very much within us and He will definitely shower His Grace and give His Darshan to us.

When the Master initiates us, He sits in the Subtle Form within us, and when we are doing our meditation, we realize that He is helping us, even in our worldly duties. He helps us on the worldly plane also, and He helps us spiritually.

So, we should make efforts to follow the instructions of the Master and try to manifest Him within us.

***Soyee sant hoyee jaay rahe,***
***Jo aisi rahani.***
***Soyee sant hoyee jaay rahe,***
***Jo aisi rahani.***
***Mukh se bole sach kare,***
***Kachu ujjal karani.***

Paltu Sahib says, "The disciple, who walks the Path of Truth and follows the instructions of the Master is successful on this Path." Everything of this Path is about truthfulness.

In Hindi, truthfulness means sach. So, the place where we have to go — our home — is also Sach Khand, which is the 'Place of Truth'. And Sat Lok is also the 'Abode of Truth'. Likewise, Sat Purush — God Almighty — is also the 'Truthful Man', as it means in Hindi. And even our Master is called 'Satguru' — which is the Guru, or the Teacher of Truth. And He also gives us Sat Naam, which is the Naam of Truth.

Masters say, "Walking the Path of Sant Mat is like walking the blade of a sword. And it is this blade, which is the blade of Truth. And only when one abides in and lives a life of truth, is he able to progress on this Path."

Paltu Sahib says, "One should live the life of truth. And our actions should not cause harm to others." So, those who live the life of truth and who are not causing any harm to others, such people will be able to be successful on this Path in this life itself.

***Ek bharosa kare nahi,***
***Kahu se mange.***
***Ek bharosa kare nahi,***
***Kahu se mange.***
***Mann mein kare santosh,***
***Thanik naa kabahu lagai.***

Paltu Sahib says, "The disciple has to have faith in only one Master — the Master Who has given him initiation." So, when we have faith in our Master and we follow His instructions and follow the Path that He has shown, then we are successful on that Path.

* * *

I will relate to you an incident — what happened in the 1997 program. This was the last program of Sant Ji in Mumbai.

I used to take the sangat from Andhra Pradesh and Karnataka. About a hundred and twenty people would accompany me and we would go to attend the program. And there were ninety people in this one hundred and twenty who were going to get initiated.

So, there were nearly ninety people who wanted to get initiated, and that was a very significant number considering all the people who were going to take Naam the following day.

Sant Ji told me, "At the time of Darshan, instead of a personal interview, have all of these people stand in a row, and I can then walk past them and I will decide."

So, accordingly, I had all those people stand in a row and Sant Ji came and He glanced upon all of them. As He was walking past, there was this harijan who had come. He was a laborer and he still had not left his habit of eating non-vegetarian food and even consuming alcohol. And it so happened that that day also, he was drunk when he had come for seeking that initiation.

When Sant Ji came across this person, He asked him to stand aside. And He told me to instruct him that he should listen to a few more days of Satsang and, only then, take initiation.

So then, the rest of the eighty-nine people, Sant Ji okayed for initiation and only this person was singled out for taking initiation later.

Now, this person felt very upset with this because he was the only person who was removed from the queue, and he said, "I am not going to eat anything. I am not going to eat any food and I will commit suicide if I don't get initiation." So, he said, "I will go and kill myself below a train — stand on the railway track and kill myself. So, I will not even go home if I don't get initiation."

He was saying this to the other people who were there in the group. So, later, all of them came and told me also — this person is speaking like this. And I was also worried — that he should not do something like this.

Later in the evening that day — at around six o'clock — Sant Ji had come to the foreigners' Darshan.

I went to Sant Ji at that time in the evening and I told Him about this — because I was worried that some untoward incident like this would unnecessarily blemish the whole sangat. So, I told Sant Ji about this.

Sant Ji told me, "But he has been eating and he has even consumed alcohol, so it will be difficult for him to leave all of this."

But I also insisted that He see this person. So, that person was summoned. And when the two of us met Sant Ji, Sant Ji told him, "It will take you six months to leave your habits of eating. Because, even today, when you have come for initiation, you have consumed alcohol and you have come here."

But that person insisted that he would leave everything — he would not touch it again.

Sant Ji looked at me and said, "Look, if this person eats non-vegetarian food or he drinks, then those karmas will be yours!"

So, then I prayed to Sant Ji and I told Him, "It's not possible for me to take those karmas!"

Then Sant Ji said, "Okay. That's fine. He can come for Naam Dhan the next day."

So, this person transformed so much after the initiation. When he went back to his village, he attended the Satsangs very regularly. And, before the Satsang, he would come and he would clean the place. And he had even rented a separate room where he stayed away from his family.

So, thereafter, for about six to seven years, he lived and he used to be very regular. He would come to the ashram and he would prepare the firewood for the bhandara every time. He was very regular. He did seva and, after about seven years, he left his sharir — his body.

Now, before that, he went to the local person who would run the Satsang in that village. He went to him the day before, and he had two photographs of Sant Ajaib Singh Ji with him in his room.

He took these two photographs and he told that person that he should take care of those photographs because he felt that his family would disrespect those photos and frames if he had left them in his house.

So, this person to whom he had gone, Adi Shesh, said, "Why are you giving me these photographs? You keep them with you."

But, that person insisted, "No, you please take these two today." And the following morning, he had a bath and he also cooked some sweet. And he had that sweet, and then, as he sat for meditation, he left his body.

So, you can see how much transformation happened for this person. He just followed a simple instruction of abiding by the Teachings of Sant Ji and he had such a great transformation. It was not that he used to do a lot of meditation, because he was a laborer and he used to work very hard. But, he would do a lot of seva.

So, one can see how much transformation comes about if you follow your Master's instructions.

Paltu Sahib says, “This is the Path of Truthfulness. It is the Path of cleansing one's self. It is not about looking at others and looking for their shortcomings, but to see the shortcomings within one's self.”

***Bhali buri kou kahe,***
***Thaahi sun nahi mann makhe.***
***Bhali buri kou kahe,***
***Thaahi sun nahi mann makhe.***
***Aat pehar din raat,***
***Naam ki charcha raakhe.***

Paltu Sahib says, “When one is walking on the Path of Sant Mat, one comes across different types of people who talk of different things. Some people praise us for being on this Path. Some people belittle us for being on this Path. So, one should not take all these words to heart. One should stay steadfast on the Path because each they look at it according to their own perspective — according to their own karmas and their influences on them.”

So, we should not get influenced by such other people. Our objective is the salvation of the soul. We should not get carried away by influences of such other outside people. Because it is after tens of millions of lives that we get this life of a human being and, with the grace of God Almighty, we get the company of the Masters.

God Almighty, when He wants to bring a soul back to Him, he brings that soul into the company of the Masters because the Masters are connected to God Almighty. And after They come in contact with a soul, They are able to assimilate that soul and take him back to God Almighty.

So, the disciple should — throughout the twenty-four hours — either do his Simran and Bhajan or be in the remembrance of his Master and God Almighty.

***Palatu rahe gareeb hoyi,***
***Bhooke ko de khaay.***
***Palatu rahe gareeb hoyi,***
***Bhooke ko de khaay.***
***Santan ke sirtaaj hai,***
***Soyee sant hoyee jay.***

The disciple should be humble at heart and he should live lovingly and affectionately with the people around him. But, he should have humility. And it is such disciples who get the Grace of the Master.

***Palatu rahe gareeb hoyi,***
***Bhooke ko de khaay.***
***Palatu rahe gareeb hoyi,***

***Bhooke ko de khaay.***
***Santan ke sirtaaj hai***
***Soyee sant hoyee jay.***
***Teen lok se judha hai***
***Un santan ki chaal.***
***Teen lok se judha hai***
***Un santan ki chaal.***

Paltu Sahib says, "The lifestyle of such people is different from the lifestyles of others in all the three worlds."

So, Saints live differently from the people in all the three worlds. When the Saints come into this world, They care about their duties. They also are doing either farming or they are doing other duties and earning Their livelihood. But, while They are doing all this, Their mind and Their thoughts are always attached to Simran and devotion of Their Master and God Almighty. And the other thing is that They are always selfless in Their attitude. They are always wanting to help others and share with others because Sant Mat is a path of love. It is this love that has to be shared with one and all. And this Path is all about love.

Worldly people have envy and greed and ego around what they are doing. But Saints are brimming with love. And They love to share this with one and all. They look at everybody equally.

***Un santan ki chaal karam se,***
***Rahate nyaare.***
***Un santan ki chaal karam se,***
***Rahate nyaare.***
***Lobh moh ahankaar,***
***Taahi ki gardan maare.***

So, the state of the Masters is different from the state of everyone else. They are aloof from the influence of greed and attachment and ego. So, they are not influenced by these. They are away from greed because the worry of tomorrow does not affect Them. They have a very resolute faith in God Almighty and They know that God Almighty is going to take care of Them. They are not worried and, therefore, greed does not affect Them.

A worldly person is tied up and surrounded by worries because he is worried about everything. But Saints are not worried like this because They are forever connected through Simran. They are connected with God Almighty and They have faith in God Almighty that He will take care of Their every need.

Saints know that this life has been worked out on the basis of the Pralabdh karmas that one has. The fact is that Pralabdh karmas are first determined, and on the basis of those Pralabdh karmas, the body is then crafted. That is how we get the body.

So, everything that we go through in our life is a function of that Pralabdh karma. They know that it is the Pralabdh that is going to determine life and They are happy in the Will of God and They have faith in God Almighty.

Unlike that, the worldly people do not believe in that Pralabdh and they always are worried about their future and about other things. It is this worry, which is continuously keeping them unhappy. And they remain unhappy throughout their life.

***Kaam krodh kachu nahi,***
***Lage na bhookh piyaas.***
***Kaam krodh kachu nahi,***
***Lage na bhookh piyaas.***
***Jiyathe mirthak rahe,***
***Kare na jag ki aas.***

Saints are above lust and greed — these vices do not affect the Masters. For a disciple, when he does his meditation and Simran, and he manifests the Form of the Master within — he focuses his attention at the Eye Center. There, when he manifests the Radiant Form of the Master, the vices — which are lust, anger, greed, attachment, and ego — manifest in the form of small children and they leave us.

So, when the Radiant Form of the Master is manifested, these five vices come in the form of those children. And there, with folded hands, they tell the soul that they are wanting to leave. So, the influence then inverts — because now, we are influenced by them. But once we manifest the Form within, then we influence these vices.

In order to leave these, or get above all of these, we have to do our Simran and leave our nine doors and come to the Tenth Door and manifest the Radiant Form of the Master within.

Unlike that, if we try to leave these vices on our own — with our own mind and intellect — then these become even stronger and they overpower us even more.

So, therefore, we should follow the instructions of the Master and do as much Simran as possible — and as much Bhajan as possible. Even when we are doing other mundane activities, we should continue to do our Simran. Because, when we do the Simran, it helps us at the time of doing our meditation.

***Riddhi siddhi ko dekh deth hai,***
***Khak chalaayi.***

***Riddhi siddhi ko dekh deth hai,***
***Khak chalaayi.***
***Maaya se nirvruth,***
***Bhajan ki karein badaayi.***

Paltu Sahib says, "Saints keep the mystic powers — riddhis and siddhis, which are mystic powers — away, and They do not take any help from any of these mystic powers. Because They know that these mystic powers are simply the deceit of Kal and Maya.

So, Saints are above the influences of these mystic powers. In fact, when we do our meditations, these mystic powers come very early also in the stage of meditation, but Saints prohibit us from using any of these mystic powers.

Saints stay away from these mystic powers and the use of these because Their objective is very clear — They have to go back to God Almighty, Their True Father.

Therefore, we should save all the Bhajan Simran that we are doing and we should not waste our Bhajan Simran on these mystical powers.

Even when we get initiated, our Masters tell us, "When you come across any power or image within, then you should always test it by doing Simran."

So, when we do our Simran, when any such image comes in front of us, then we should do our Simran. By doing Simran, if the image continues to stay as it is, then we can understand that this image is from our Master's side and from God Almighty's side. But, if that image vanishes, then we should understand that that image was from Kal or Maya.

Therefore, Masters instruct us and They advise us at the time of initiation, at the beginning itself, because our objective is to go back to our True Home and to go back to God Almighty.

***Sabe chabaina kaal ka,***
***Paltu unhe na kaal.***
***Sabe chabaina kaal ka,***
***Paltu unhe na kaal.***
***Teen lok se judha hai,***
***Un santan ki chaal.***

Finally, Paltu Sahib says, "All the beings and all the forms are under the influence of Kal, and he is making them suffer. But Kal doesn't even come close to the Masters and They are not influenced by Kal."

To the initiate, at the time of leaving the body, Masters come to fetch the soul and They do not allow the Angels of Death to come. It is the responsibility of the Masters and They always take

care of that responsibility. Even if we have very little — minuscule — faith and love for the Master, the Master will always come to fetch the soul.

***Sabe chabaina kaal ka,***
***Paltu unhe na kaal.***
***Sabe chabaina kaal ka,***
***Paltu unhe na kaal.***
***Teen lok se judha hai,***
***Un santan ki chaal.***

Radhaswami.

# 4

# Meditation Talk
# 02 Jan 2018 – Morning

## It Is Better That One Contemplates On A Form That Is Devoid Of All Of The Gunas

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ONCE, ALL THE SAINTS SAT TOGETHER and They discussed between Themselves as to what should be the form that should be contemplated. And then, They thought through all the 33 crore gods — that is, the deities and gods and goddesses. And, out of all of them, They took out three — They singled out three out of all of them – which were Brahma, Vishnu, and Mahesh. So, They singled out these three gods – that is, Vishnu, Mahesh, and Brahma. And then They felt that within the three also, there should be only one form that should be contemplated.

So, they thought about Brahma. Now, Brahma has rajogun.

And then, they thought of Mahesh. Mahesh has tamogun.

And then, they thought of Vishnu, who has satogun.

So, among the three, They felt that the satogun is higher among the three. And They singled out Vishnu as the god among the three. But then, They thought that even Vishnu comes within the realm of gunas.

So, They thought that since the soul has to contemplate on a form, it has to think above the gunas. So, They finally decided that it is the Saints — Who are above the gunas – that Their Form should be contemplated.

All of us come under the realm of these three gunas. So, in different proportions, all of these gunas are there. But if we see which is the more dominant of the gunas then, in the rajogun we will find mostly these statesmen, or brahmins, or pundits, or businessmen. These are the people who will have more of rajoguna within them.

The tamogun, where that is dominant within a person, causes one to be more susceptible to intoxication — so, consumption of drugs or alcohol, or eating non-vegetarian food. He's driven by taste and desire, lust, greed. So, these are the traits of tamogun.

The third guna is satogun. Satogun, where that is dominant, one is more driven to God Almighty, to religious pursuits, spiritual pursuits. So, these people go on pilgrimages, or they do deity worship, or even those people who come towards the Sant Mat — all of these people — are more driven by the satogun.

So, we have all these three gunas and one of them is more dominant and that decides the trait and the behavior of each person. All of these three gunas emanate from Maya.

So, the Saints feel that it is better to contemplate on Someone Who is beyond gunas – Who is beyond Maya – because Saints have gone to Par Brahm and beyond. And They are above — They are outside of — the compound of Kal and Maya. So, it is better that one contemplates on a form that is devoid of all of these gunas and has risen beyond Kal and Maya.

Saints are very pure. Their body is pure and Their mind is pure. And so, when we contemplate on the Form of the Master, that influence is also upon us and we also become purer.

Masters say, "You have to contemplate on the Form of the Master because, without that, you will not be able to get out of this cycle of life and death."

So, it is very important that, when we do our Simran, we should also contemplate on the Form of the Master Who has initiated us. And we see quite often that, whatever we think of — if we are thinking of our home, our house, or surroundings — they are immediately visualized by the mind. So, when we do Simran, the Master Who has given us initiation, His Form also should be contemplated upon.

Now, we will see fleeting glimpses of the Master — the Form will come and go — but it is important to keep visualizing and keep contemplating on that Form as we do our Simran. As our mind becomes purer by doing Simran, we will get a more continuous visual of the Master within.

The Master is very pure and our mind is impure. And therefore, when we are doing our Simran, it is only a few moments that we may see some part of the Master. We see either His turban or we see His hand or we see His feet or His body. That depends on the purity of our mind because His Form, being pure, doesn't stay in an impure place. So, as our mind becomes more sublime and purer, we will be able to visualize it for a longer period of time.

Master is within us only. So, if we are unable to see Him while we are doing our Simran, we should not try to look at outside photographs or other such outside things and try to contemplate on that form. We have to contemplate on the Form of the Master as we have seen Him ourselves.

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So, this morning time is good. It is very quiet and we should make the most of this quiet atmosphere and we should sit for our meditation — close our eyes and sit.

# 5

# Meditation Talk
# 02 Jan 2018 – Afternoon

## Till We Do The Simran And Dhyan And Purify Our Mind, We Will Not Be Able To Listen And See Within

IN THE EARLIER TIMES, there were different measures; there were different practices, being followed for doing the devotion. In the Sat Yuga, Treta Yuga, people used to do pranayamas and difficult austerities — japas and tapas — which are very difficult now to do in this yuga.

Even in the Treta Yuga, people used to do Ashtanga Yoga and other such practices. But, in the Kali Yuga, Saints have adopted a very simple practice to be done. In the Kali Yuga, Saints have adopted a very simple practice for doing the devotion. So — Simran, Dhyan, and Bhajan – these are the three things, three practices, that one has to do. And from someone as small or young as six years to someone as old as ninety years can do these practices.

In the earlier yugas, the lifespans of humans were also long and the bodies were stronger, much stronger, and the mind and the willpower were also much higher and stronger. But now, all of that has come down to a lifespan of a hundred years in the Kali Yuga.

In the Sat Yuga, the lifespan was one hundred thousand years. A person would be living for that long. And he had the strength of ten thousand elephants. But by doing karmas during that yuga, throughout the Sat Yuga, the lifespan reduced and that came down to ten thousand years in the Treta Yuga.

By doing karmas and building the mind during this period, the lifespan kept reducing. And from ten thousand years, in the Dwapar Yuga, the lifespan came down to one thousand years.

In the Kali Yuga, the lifespan has come down to a hundred years. Our mind has also become weak and the body has also become weak. So, Saints have adopted a very simple process and practice for doing the devotion of God Almighty in the Kali Yuga.

Saints have adopted the practice of Simran where we repeat the Five Names given to us during initiation. And Dhyan fixes the contemplation of the Form of the Master, Who as initiated us, to see Him within while we are doing the Simran.

And Bhajan is the practice where the Radiant Form of the Master within in the form of Shabd — He resides within us — awaits as we sit quietly and try to listen and see within. That is the practice of Bhajan. So, these three practices — Simran Dhyan, and Bhajan — have been suggested by the Saints to go within.

Masters, however, place emphasis on Simran and Dhyan more than Bhajan. So, for the time spent for these three practices, a greater part of the time has to be spent on doing Simran and Dhyan, and a little lesser extent on the Bhajan. The reason is that because the mind is impure, it is unable to listen within and see within. So, till we do the Simran and Dhyan and purify our mind and make it quieter, we will not be able to listen and see within.

When we sit for our Bhajan also, sometimes we listen to the Sounds, which emanate from the six chakras below the Eye Center. These are not going to be continuous. They come, we listen to them, and they go sometimes. So, it is not a continual experience. But once we manifest the Form of the Master within, with the Grace of the Master, He manifests the Shabd – or the Sound Current — within. And then, we are able to listen to that Sound Current, which is the Anahad Nad.

So once, with the Grace of the Master, He gets us to have the darshan of Jyoti and He manifests the Sound Current within, that is a permanent Sound Current and we are able to listen to the melodious Anahad Shabd continuously. And we can hear and we can see the Jyoti, even when we are sleeping. That Sound is reverberating and we can hear the Sound. So, in all states of wakefulness, we are able to experience that Sound.

And that is what the Masters emphasize when They are saying that we do our Bhajan — we listen to the Anahad Shabd. But, as a practice — as a means of awakening our two faculties of the soul of seeing and listening — They ask us to do this practice for about ten to fifteen minutes with the Bhajan that we do.

So, therefore, Masters emphasize that we should do our Simran and Dhyan, and with the doing of these two practices regularly, we are able to manifest the Radiant Form of the Master within. And, with His Grace, we are then able to manifest the Sound Current within. This practice, we have to do it regularly, every day, without fail.

What happens is, we do this for some time and then we leave it. That is not how we should do this practice because, even for other things that we do on a worldly note, that we do continuously and we do regularly every day, like that, we should take out time for our Simran and Dhyan Bhajan every day and do it regularly without a break.

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So, the atmosphere is quiet and we should make the most of it. Let us close our eyes and sit for Simran and Dhyan.

# 6

# SATSANG
# 02 Jan 2018 – Afternoon

## Great Warriors And Kings Have Left This Body And Gone Away — So, What Is It That Gives You The Confidence That You Will Stay?

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*The paathi sings from the Bani of Sant Kabir Sahib, from the book: Kabir Saakhi Sangrah-Chetavani...*

***Kabir garb na keejiye,***
***Kaal gahe kar kes.***
***Kabir garb na keejiye,***
***Kaal gahe kar kes.***
***Naa jaano kith mariye,***
***Kya ghar kya pardesh,***
***Kya ghar kya pardesh.***

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib awakens the souls who are in this human form and He cautions about this life. This human form that we have got is a great Grace of God Almighty. After we have gone through these 8.4 million life forms — and the soul has been suffering in all of these life forms and praying to God Almighty — He graces us and gives us this human life. This human life is the only unique life form where one can transcend from being a human to becoming God Almighty. And the only door of salvation out of this life-and-death cycle is through the human form.

God Almighty has kept His whole Creation within this human form — all the planes, all the gods, goddesses, and all of His Creation has been kept within this life form.

This is a very unique opportunity. Now, we should make the most use of this opportunity because taking care of ourselves, taking care of this body, taking care of near and dear ones and having a livelihood, we have been doing this in all the other life forms as well. This opportunity has been given to us for salvation out of this cycle of life and death. And this is an opportunity to get out of our suffering.

Masters say, “You are different from this body and this is a very unique opportunity that has been given to you. We should not waste this in the pursuits of our ego and in going about our mundane activities, but we should make use of this opportunity to get salvation and go within.” We should not waste this life in the worries of taking care of this body and taking care of all our attachments here. We should, instead, be worried about going within and we should spend time in that worry.

Kabir Sahib warns us, “We should not lose this opportunity in the pursuit of our ego because, every day, we can see this life and we can see and observe so many people who die — while they are walking, they get a heart attack. So, life is very uncertain and we should not waste it in this pursuit of our ego.

Again, in terms of the wealth that we have, and in terms of all the material things that we have, we should not be egoistic around that because we have seen so many kings becoming paupers, and we have seen so many paupers becoming kings. So, there is nothing permanent about this wealth.

Therefore, He cautions us, “This opportunity is an extremely rare opportunity that has been given to you and it is this opportunity that you must take to go back to God Almighty.

***Aaj kaal ke beech mein,***
***Jangal hoga baas.***
***Aaj kaal ke beech mein,***
***Jangal hoga baas.***
***Upar upar har phire,***
***Dor charenge gaas,***
***Dor charenge gaas.***

Masters and Saints and Mahatmas caution us about this life because They have this foresight of seeing into the future. They caution us and They talk about how this life comes to an end and how people will then leave these bodies to be consumed by the fire and left in ashes. The beauty of this body is only because the soul is there and the attention of the soul is there in this body. All the facets of this body, without the soul, are of no use. The eyes, ears, nose — all of that — is a waste. And it is nothing but a heap of mud if the soul is not residing in that body.

Kabir Sahib says, “Do not identify yourself with this body. This body is nothing but a heap of mud. Recognize yourself. Awaken and know about yourself — who you are — and make the effort to go back to your True Home.” Recognize that you are the soul and you are the child of God Almighty. You are permanent. You have always been there. For you, there is no sin, there is no good deed, there is no bad deed. You are a permanent soul and none of this affects you. You're different from the body that you are identifying yourself with.

All the karmas that you are doing in this body have been done through the influence of the mind. What should have happened was that the mind should have been under the control of the soul and the senses should have been under the control of the mind. But, the whole thing is inverted now. Because the mind is driven by the senses and the soul is driven by the mind. It should have been the other way around.

So, whatever karmas we are doing, whatever deeds that we are doing — the burden of that karma — is being carried by the mind. It is not being carried by the soul. However, the soul is tied up with the mind. That knot has been tied by Kal and Maya and it is inseparable. So, the Masters have come to separate that and to take the soul back to its True Home and take it back to God Almighty.

Today, we are identifying ourselves with this body. We are identifying and spending all our time in taking care of this body, in taking care of all our relationships around, and in thinking about this world in which we are today. But, once the soul leaves the body, it is nothing but a heap of mud.

Kabir Sahib says, "After you're dead, this body is going to be buried. And then, once it is buried, it will get converted into mud. And there, the farmer will grow his crop on the same land and people will walk on your body — people will walk on this mud — and the farmer will carry out all his farming activities on this. Cattle will come and graze on the grass that will grow from the mud that is there." So, that is what your body is.

***Haad jare jo laakadi,***
***Kes jare jyo gaas.***
***Haad jare jo laakadi,***
***Kes jare jyo gaas.***
***Sab jag jaratha dekh kar,***
***Bhaye kabir udaas,***
***Bhaye kabir udaas.***

Kabir Sahib gives another example. In the north, the body is cremated by fire. So, it is kept on the funeral pyre and it is burned. And the same body gets reduced to a handful of ashes.

Kabir Sahib says, "When the body is burned, your bones will be burned like wood and your hair will be burned like hay, like grass. And when all of this is burned and reduced to a handful of ashes, nobody is going to come and ask for you. Nobody's going to come and accompany you. You have spent this whole life taking care of this body as gold, but this is what it gets finally reduced to."

So, He says, "In this small opportunity that has been given to you, and in this short period of time, you should recognize who you really are and what your real purpose is. So, wake up and know about yourself."

Kabir Sahib says, "I beat the drum and I keep repeating that with every breath that you are taking, you're losing the value of three worlds." That is how important each breath of yours is.

So, recognize and collect that wealth, which will go with you, and you will not have to leave it back here. So, you should collect that wealth of Naam in this life and that will help you to go back."

***Jhoote sukh ko sukh kahe,***
***Maanath hai man modh.***
***Jhoote sukh ko sukh kahe,***
***Maanath hai man modh.***
***Jagath chabena kaal ka,***
***Kuch mukh mein kuch godh,***
***Kuch mukh mein kuch godh.***

Kabir Sahib says, "The poor soul is focused on all outwardly things and we are all lost in this happiness, which is very short-lived — this happiness for collecting wealth, or this happiness for pursuing some of our senses and such other smaller pursuits." These are all very short-lived and we base all our life and all our time in the pursuit of this happiness.

So, we waste our full life in the pursuit of this short-lived happiness. This is not true happinesses that is going to be permanent. And we spend our whole life doing that. At the end of our life, we realize that we have wasted our life in all of these pursuits. We are like that gambler who, after playing all the cards, loses all his wealth and then he goes very depressed and he walks away from that table.

Masters say, "This awareness you get when you attend the Satsang of a Master is because the Satsang of a Master is that place where you come to know of the truth of Naam. You come to know of the reality." It is not a place where one Master talks something bad or ill about another Master or such other things. It is where the importance of Naam is made aware to us and we understand the importance of our life. Because, only in a Satsang, we come to know what is true and what is false. And, it is in a Satsang that we come to know how important this life is, which has been given to us.

When we listen lovingly to Satsang, there our karmas are also redeemed because Masters use these methods to reduce and redeem our karmas — either by making you listen to Satsang, or making you do seva, or by doing Simran Bhajan.

As we listen to Satsang, the burden of karmas that is there on our mind starts getting reduced and, as our burden keeps getting reduced, we start gradually understanding the Path. We gradually start developing faith in our Master.

Masters say, “What is very rare is the company of the Masters and Satsang. And it comes after millions of lives that we have in the cycle of life and death. And after all that suffering, God gives us this opportunity of a human life with all of those good deeds during that time. And then, He further graces us with the company of a Master.

So, if there's one thing, which is very rare in this world, it is the company of a Master and it is the Satsang of a Master. The company of a Master is very rare, but we get the company of a Master when we go and listen to the Satsang of a Master. Because, after we listen to the Satsang of a Master, we get that transformation to go further and get further in the company of the Master. And, as we follow His instructions — as we follow what is said in the Satsang — we do our Simran Bhajan. We start understanding more and we follow the Path.

***Kusal kusal ho poochte,***
***Jag mein raha na koy.***
***Kusal kusal ho poochte,***
***Jag mein raha na koy.***
***Jaraa muyi na bhay muaa,***
***Kusal kaha se hoy,***
***Kusal kaha se hoy.***

Kabir Sahib says, “When we meet someone or we greet someone, we usually ask, ‘How are you?’ And we always say, “Yes, we are fine. With God's grace, we are fine. With Master’s Grace, we are fine.” So, that is the initial part of the greeting. But then, Kabir Sahib says, “You spend another five minutes with that person then, slowly, one by one, the sorrow will start coming out.” And then there is so much sorrow that you spend the whole day. He will keep telling all the sorrows that he has. So, Kabir Sahib says, “What is the well-being there? There is nothing that is a ‘well-being’. It is all a bag of sorrow.”

Kabir Sahib says, “There are two things which follow everybody. One is fear. And the other is old age.” So, whatever we do, we have fear about everything we are doing — about everything we want to achieve, or everything that we have affection for, there is fear around it. So, that is one thing, which keeps us unhappy. And the other thing is the old age because old age, again, brings with it a lot of suffering. So, that is the other thing that is sorrowful. Fear and old age are two sorrows, which are there at the back of everyone. And when these two things are there, how is it that anyone can be happy?

***Paani keraa budbudaa,***
***As maanush ki jaathi.***
***Paani keraa budbudaa,***
***As maanush ki jaathi.***
***Dekhath hi chip jaayegi,***
***Jyon taara parbaathi,***

***Jyon taara parbaathi.***

Kabir Sahib talks about our life — as to how fragile it is and how temporary it is. He equates it to a bubble on the water.

So, when there is a bubble on the water, it looks very beautiful and it floats around for a little while. And then, with the air, it dissipates and it bursts. He says, "Our life is like that."

He gives another example. It is like the darkness of the night. When night falls, it becomes dark. But, with the first ray of sunshine, all of this darkness dispels and then we never know to which corner of the world that darkness goes.

And so, that is how our life is. It is there for a few moments and then it is gone.

Kabir Sahib says, "Use this time that is very short and use it for going back — going back to God Almighty — and realizing yourself.

***Nidadak baitha naam ki,***
***Cheth na karein pukaar.***
***Nidadak baitha naam ki,***
***Cheth na karein pukaar.***
***Yeh tan jal ka budbuda,***
***Binsath naahi baar,***
***Binsath naahi baar.***

Kabir Sahib says, "Why is it that you're sitting and forgetting Naam? Because your hair is in the hands of Kal and he may pull you up at any time. So, why is it that you are wasting your time in this ignorance and forgetting about Naam?"

Kabir Sahib, in another Bani, says, "Great warriors and kings — like Ravana and Rama, and avatars of God — they have also left this body. They have also gone away. So, what is it that gives you the confidence that you will stay?"

So, nothing is permanent and everyone is going to go.

Ravana had done his penance. He wanted to become immortal. So, he had done his penance and pleased Rama. And Rama gave him nectar as a boon and he had drunk that nectar. And, because of that, he had become arrogant to think that he had become immortal and that death would never touch him.

So, Ravana felt he was immortal because he had drunk that nectar and it was in his belly. But, even he had to die.

In the ten days of war between him and Rama, he was fighting for only three days, and in three days, his life ended. So, there is nothing permanent in this life. In fact, this world is called the 'world of death'. There is nothing permanent. Everything that comes to life has to die.

Masters have said, "What is truth and what is false?" And Masters say, "Death is truth and life is false because the permanence of life is not there." We do not know how long we will live, but we are certain that we will die. Death is permanent. So, Masters caution us about this and They tell us, "For this period — this uncertain life that you have — you should collect the wealth of Naam, which is going to go back with you. Collect that wealth which will take you back to your True Home."

Masters say, "The soul is immortal. The soul doesn't die, but because the soul has come into this world— which is the 'world of death'— it has to take part in the cycle of life and death."

So, the soul belongs to God Almighty — belongs to Sach Khand-Sat Lok where it is permanent and where, every day, it rains nectar. The soul comes from there. But, it is, unfortunately, in this world of life and death.

So, you should go back to God Almighty. You should go back to Sach Khand-Sat Lok.

Swami Ji Maharaj has also said, "Awaken and go back to your True Home. Your throne awaits you. Your crown awaits you." That is the crown of immortality and perpetual bliss. Until you go back, your throne is dry and it is awaiting your return — and your crown is also awaiting your return.

The soul is not a male or a female. Everyone is the same. We are all Sound and Light. And God Almighty is also Sound and Light. So, with the soul, when it goes back, it is in that state of bliss because everyone is like itself there — all of whom are in the form of Sound and Light.

***Raath gavaayi soy kari,***
***Divas gavaayi khay.***
***Raath gavaayi soy kari,***
***Divas gavaayi khay.***
***Heera janam amol tha,***
***Kaudi badale jaay,***
***Kaudi badale jaay.***

Kabir Sahib cautions us and He says, "This precious life is wasted. The day is wasted in eating and the night is wasted in sleeping." People eat throughout the day. They are not mindful of the separate times for eating and, as a result, they also put on weight. So, they are continuously eating. And that also makes them feel more sleepy. And then, they go to sleep. They don't even know what time they have to wake up.

So, that is how we are all spending our lives — daytime eating and nighttime sleeping.

We feel that this life has been given to us for enjoyment and we should enjoy the luxuries offered to us. That is how we spend our time. But, Kabir Sahib cautions us, "The life has been given for a very important purpose."

***Kai khaana kai sovana,***
***Aur na koyee chith.***
***Kai khaana kai sovana,***
***Aur na koyee chith.***
***Satguru sabhadh bisaariya,***
***Aadhi anth ka meeth,***
***Aadhi anth ka meeth.***

Kabir Sahib says, "What is predominant on our mind is the habit of eating. It is about eating and about sleeping." So, these are two predominant things that are they are on our mind. And, as a result, we forget the important purpose and the reason for this life.

He cautions us about the importance of life because we spend our entire life in these thoughts and we are lost in this duality of life. And, at the time of our death, all this we realize has been a complete waste.

When the angel of death comes to fetch the soul, he pulls the attention of the soul from the body. Now, when he pulls that attention of the soul from the body, it is a very painful experience. And Mahatmas say, "It is as painful as one would imagine a thousand snakes and thousands of scorpions biting us at the same time." That is the pain that we endure from each cell of the body when the attention of the soul is pulled forcefully out of the body.

So, we endure that pain at the time of death.

When the angels of death come, they first stop the faculty of our tongue. We are unable to communicate or talk. So, we quietly endure this entire pain while we die.

So, after the angels of death pull our attention of the soul, they take that jiva, or they take that soul, and give it to Kal who is waiting. And then, Kal takes that jiva and he chews that jiva — or that soul — in his jaws. And that also is a very painful experience. So, after that only, he takes that soul out and it progresses further.

Therefore, those souls, who are initiated by the Masters do not have to go through this pain because their Master comes at the time of death. So, Masters say that we should do our Simran and Dhyan because with that we reduce the burden of our karmas.

What happens is that the Kriyaman — our current deeds that we are doing in this lifetime — we are building a burden of these karmas. So, when the Master comes to take us, if we have done Simran, if we have done Dhyan, then we have reduced this burden of karmas and the pain at the time of leaving the body is much less. But, otherwise, if we have not done any Simran Dhyan Bhajan, then, at the time of death, the Master also makes the disciple endure that karma and redeem that karma, and then He takes him. So then, we have to suffer at the time of death because Masters do not send the disciple back. They do not send the soul back into this world. Once this life is over, then the soul is taken within.

So, for those satsangis who have not done meditation or Simran or reduced that burden of karmas, they have to suffer their Kriyaman and they have to redeem that in this life itself. That is why, oftentimes, we see that satsangis suffer a little more than the ordinary non-satsangis because they have to redeem this Kriyaman karma in this life itself.

Therefore, Masters say, "You should do as much Simran Bhajan as possible because, that way, your burden of karmas will also reduce and you will have lesser suffering at the time of death.

***Yeh avsar chethyo nahi,***
***Pasu jyon paali deh.***
***Yeh avsar chethyo nahi,***
***Pasu jyon paali deh.***
***Sat naam janyo nahi,***
***Anth padai mukh kheh,***
***Anth padai mukh kheh.***

Kabir Sahib says, "If you do not awaken in this lifetime, then you are no different from other animals because those animals also eat and sleep. And, as a human being, if you have wasted your opportunity and you have spent that opportunity in eating and sleeping, then you are no different from other animals."

There is a lot of repentance at the time of death when one realizes that he has lost this opportunity that had been given to him and he has been deceived by Kal and Maya. And in their duality and in their deceit, he has wasted his life. He's been pursuing all these outward attachments and material pursuits that he has wasted his life on. None of these things are then going to accompany him at the time of death. He has to leave all of these things here.

So, now that we have the Masters and They have initiated us and we are on this Path, we should make the most of it and we should do our Bhajan Simran and meditation and follow the Teachings of the Masters. That way, we will be able to reduce the burden of karmas that we are carrying. It is that everyone has to do his own work. Everyone has to do his own Bhajan Simran and reduce his own burden of karmas. And, when we do that, we please the Master and we get

the Grace of the Master for free.  And, that way, we also are saved from suffering at the time of death.

***Yeh avsar chethyo nahi,***
***Pasu jyon paali deh.***
***Yeh avsar chethyo nahi,***
***Pasu jyon paali deh.***
***Sat naam janyo nahi,***
***Anth padai mukh kheh,***
***Anth padai mukh kheh.***

Radhaswami.

7

# Meditation Talk
# 03 Jan 2018 – Morning

## We Become The Same Form As The Master, Which Is The Shabd — The Light And Sound

THE GOD ALMIGHTY INITIALLY EMANATED a Shabd from within and it is that Sound Current which has come and created And, Pind, Brahmand and which is looking after the And, Pind, Brahmand.

Nanak Sahib says, "It is the Sound Current which has created this entire Creation — all the three worlds. And it is that Sound Current, which is responsible for everything that we see around us. And that same Sound Current is reverberating at the Eye Center."

The Master is also that Sound Current. When He initiates the soul, He connects the soul within to that Sound Current at the Tenth Door.

Currently, as long as we are in the body, we have to abide by the law of karma. But once we follow the Teachings of the Master and we leave our nine doors and come to the Tenth Door, there we manifest the Radiant Form of the Master. And, with His Grace, when we go to Par Brahm, we take a dip in the holy Mansarovar where we shed off all our external coverings, all the three bodies. And we also become of the same Form of the Master, which is the Shabd and Light and Sound. And there we are outside the compound of Kal.

The Path of Sant Mat is the Path of the Sound. It is the same Sound Current through which the souls have come down from God Almighty into this world. And, after we do our practices, it is the same Path on which we are going to go back through this Sound Current.

So, the staircase by which we have to go back to God Almighty is the Sound Current. And these Sound Currents are all connected within to God Almighty. This is the only Path that is there to go back to God Almighty. It has been created by Him. This has not been created by any Master or any other person. It has been created by God Almighty Himself.

Currently, the soul is in the sthool sharir, or the physical body. When we follow the practices of doing Simran and we go within at the Eye Center, we come out of this physical body and we enter into the astral body. There, in that plane, we are in the astral form.

As we rise further with the Grace of the Master, we enter the Brahm or we enter the causal body, which is more subtle.

Once we, with His Grace, go to Par Brahm, there we shed off all the three bodies — the physical, astral, and the causal bodies.

So now, we have been initiated. Therefore, it is our duty and responsibility that we do our Simran and Dhyan and come to the Eye Center. After that, it is the responsibility of the Master to take us within.

Masters do not come to tie us up into rituals and other practices. They don't tell us to go to pilgrimages and do some worshiping like that. The only thing They say is that we have to do our Simran and Dhyan and focus within and rise above this body.

So, the first step on this ladder is Simran. The faster we do Simran, and the more regularly do Simran, we will climb faster. And the slower we do Simran, the lesser we do Simran, our progress will be slower. We should do our Simran very regularly and continuously. Not only when we sit for meditation should we do our Simran and Dhyan, but even otherwise, whenever our mind is free. When we are cooking food or we are traveling or we are walking or doing things, which are not involving our mind, we should do Simran. And that Simran will also be counted for our Dhyan Bhajan. That will help in the progress of our soul within.

Therefore, the Masters insist and tell us to do our Simran and Dhyan.

* * *

So, the atmosphere is very good and quiet and we should make the most of this. So, let us close our eyes and sit for our meditation.

# 8

# Meditation Talk
# 03 Jan 2018 – Afternoon

## We Have To Bring About A Little Bit Of Transformation In The Way We Are Approaching Our Worldly Matters

SAINTS HAVE EMPHASIZED on Bhajan and Simran and They have mostly insisted on that. And this, the Path of Sant Mat, is different from other practices that are adopted elsewhere. To get expertise in Bhajan Simran and to do that well, we have to increase our love and affection. We have to do it affectionately and we have to develop our love. We have to take out that love and affection which we have currently focused outwardly in all our other affection for other worldly matters. We have to take that out and focus that love and affection in the practices that we are doing at the Feet of our Master. Only then we will gain expertise in that Bhajan and Simran.

Many people often complain and they say that they have not been able to do the Bhajan Simran well — that their mind is not focused on the Bhajan Simran when they sit for doing their meditation. But that is because their mind is focused — their attention, love, and affections are focused — outwardly in other matters. So, till they bring that love and affection into this practice of doing Bhajan Simran, they will not be getting that concentration and becoming successful here.

Masters say that we have to carry out our worldly matters, and also carry out our duties and do our work and earn our livelihood — while we are doing our Bhajan Simran. But, when we are doing this after we have got initiated — now that we know what we have to do to do our meditation — we have to bring about a little bit of transformation in the way we are approaching our livelihood or our other worldly matters. So, that has to be done slightly differently.

Our true objective of doing this is to get the salvation of the soul. The Masters say, "While you are doing your livelihood and while you are carrying out your duties, you should take out your love and affection the way you have been doing in the past there – you have to take out that love and affection – and focus it at the Feet of your Master. You have to have your love and affection towards your Master while you are doing your other activities, looking at them as doing a duty."

Masters have also done this practice and They have been perfected on this Path of Sant Mat while doing Their regular activities and earning Their livelihood.

Kabir Sahib also used to weave saris. And while he was doing his work of weaving these saris, he carried out his practices.

Even Jaimal Singh Ji Maharaj spent nearly eight years from a very tender age of eight or nine years looking out for a Master — he was searching for nearly eight to nine years — after which he got to meet Swami Ji Maharaj. And after he was initiated by Swami Ji Maharaj, he prayed to stay at the ashram and carry out and do his seva in the ashram and do his meditation. However, Swami Ji Maharaj told him and instructed him that he should go out and earn his livelihood and carry out his practice.

So, thereafter, following the instructions of Swami Ji Maharaj, Jaimal Singh Ji joined the Indian army and he carried out his duties in the army till retirement. But, while he was working, he did not forget about it and, unlike other colleagues of his who, after eating, would go to sleep, he had dug a trench of five feet by five feet. And after everyone was asleep, he would go and sit in that trench and he would set his rifle aside and then he would sit there doing meditation. So, he did this hard work and he did this practice and he was successful eventually.

Like that, while we are doing our duties at home and carrying out all our activities at home and earning our livelihood, we should also remember that we should have our love and affection at the Feet of our Master and in Naam. So, we should keep our love and affection there.

So, therefore, the love that we have manifested in our outward things and all our attachments and all the materiality around us, if we are able to take out that love and affection from all of those things and focus that love and affection on Naam or at the Feet of our Master, then we will be successful on this Path.

And we should not look at meditation as a burden. We should do it lovingly. And we should do it every day, without fail, and be regular in doing this. If we do so, then we will be successful on this Path.

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So, the time is good and it is quiet and we should make the most of this. So, let us close our eyes and get connected with Simran and Dhyan.

# 9

# SATSANG
# 03 Jan 2018 – Afternoon

## By Surrendering At The Feet Of The Master, Our Sumati — Our Positive Conscience — Becomes Stronger

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*The paathi sings from the Bani of Swami Ji Maharaj, from the book: Sarbachan Sangrah...*

***Kumatiya bairan peeche padi hai,***
***Mein kaise hatau jaan.***
***Kumatiya bairan peeche padi hai,***
***Mein kaise hatau jaan.***

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj has explained in this Bani that, "We have two bodies. These are two parts of the mind — the good part of the mind, which is sumati — and the bad part of the mind, which is kumati."

Kumati is what drives us outward and we, as jivas — as souls encased in this body — are pursuing kumati. These are the pursuits of the mind outwardly into this world.

Whenever we have a certain thought or we feel like doing something, which is outward, the mind — our conscience, our sumati, the good part of our conscious mind— tries to dissuade us from doing that. But we pursue what the kumati is saying and we follow that.

So, both kumati and sumati are two sisters and kumati always dominates and we always pursue and follow kumati.

***Kumatiya bairan peeche padi hai,***
***Mein kaise hatau jaan.***
***Satguru bachan na maane kabahi,***
***Un sang dhare ghumaan.***

Swami Ji Maharaj tells us how kumati draws us away. And even when we are initiated — or we are going to our Masters — kumati drives us towards ego. We want importance there and we are driven by that. So, even there, we are diverted by kumati.

When we go to our Masters, we should have a sense of devotion. We should have a sense of reverence. And we should have a sense of humility when we go to the feet of our Master. But, kumati does not allow us to do that.

In the Kali Yuga, the dominance of kumati is more than sumati and, as a result, the jiva is drawn by kumati and is drawn away from devotion and reverence of the Master. So, the only way out of this is to do our Simran and Dhyan because, by doing Simran, the mind becomes purer. And once the mind starts becoming purer, automatically, the influence of kumati reduces and the influence of sumati goes up.

***Satguru bachan na maane kabahi,***
***Un sang dhare ghumaan.***
***Kaam krodh ki sani buddhi se,***
***Parakha chaahe unka gyaan.***

He says, "We are looking at and trying to understand Sant Mat and our Master from the eyes, or the goggles, that we have for all of this lust, greed, anger, ego — all of that, which is under the influence of kumati. So, under that influence — and we are driven by that influence — we are trying to understand and intellectualize Sant Mat. It is not possible to understand Sant Mat and our Masters at that level.

So, we are not able to understand the Teachings of the Master and we are unable to walk the Path directed by the Master. Therefore, when we simply follow the instructions of the Master and we do our Simran and Bhajan, gradually, the mind gets pure and we, automatically, start understanding what the Master is trying to tell us about the Teachings of the Master.

***Kaam krodh ki sani buddhi se,***
***Parakha chaahe unka gyaan.***
***Seva kare na sradhaa laave,***
***Ulat karaave unse maan.***

Swami Ji Maharaj says, "It is because of kumati that, when we go to the Masters also, we are unable to do the seva there. And that is because, even when we are there, we are drawn by kumati, which is making us feel egoistic there."

So, when we are overcome by our egoism, we are unable to do seva. Masters have given very high importance to doing seva because that makes us humble — that brings about humility. And that is the essence of going forward on this Path — which we are unable to do because of our veil of egoism that comes in our way while doing this.

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Once, I had gone to the Bhandara Satsang of Radhaswami and this was when I was quite young. I had gone there and I saw a lot of people, very highly placed — like ministers, or even officials, highly placed government officials. All of them would come and do a lot of seva. And they would do the seva of chappals — managing the footwear — or cleaning toilets and doing all kinds of seva there with utmost humility.

And there, even one of the mill owners also used to come and he also used to do the seva of footwear there. This was the manager of the mill who used to go there and he used to do this seva of managing all the chappals when the people would come in — to take care of all of the footwear. So, he also used to tell the owner of the mill to come. And it was only in the third year that the owner of the mill agreed to visit this place.

*Ashok aside: "Sorry, there has been confusion."*

The mill owner used to do this seva of footwear and he used to tell the manager to come. And it was in the third year that the manager visited. And when this factory manager came, he saw that a lot of very well-placed people were doing all kinds of seva there.

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[Ashok: Typically, as we enter for these Satsangs. We take off our shoes, wash our hands and we give these shoes to the sevadar who takes possession of those shoes and he gives us a token so that the shoes are not misplaced.]

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So, that manager came and he removed his shoes, and when he gave the shoes, he saw that it was his owner who was collecting the shoes from him. So, when he handed over his shoes, the owner of that mill took the shoes as a seva. But the manager refused to let go of the shoes when he realized that, "It is the mill owner who is taking my shoes. And, as an employee, how can I give them to him?"

So, for two or three minutes, this went on. He did not want to give the shoes into the hands of the owner. But the owner was insisting that he was doing seva and he should give the shoes. So, finally, he gave the shoes.

And he realized there that all these people were doing seva, and such highly placed people were also doing seva with the utmost humility. That really hit him and a transformation came about in him also.

He attended Satsang after that and he got initiation also after three days there.

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So, Masters insist and suggest that we should do seva when we come to the programs or to the ashram. And this is because seva brings about humility in our mind. It reduces our ego and that is helpful. It helps us on the Path of Sant Mat. So, therefore, Saints have given a lot of emphasis on doing seva.

***Seva kare na sradhaa laave,***
***Ulat karaave unse maan.***
***Apani gathi haalath nahi bujhe,***
***Kaise lage tikaan.***

Swami Ji Maharaj says, "The jiva is carried away by his ego. And when he goes to the Masters and Satsang, there also he is carried away by his egoism and he is unable to assimilate the Grace of the Master."

***Apani gathi haalath nahi bujhe,***
***Kaise lage tikaan.***
***Lobh moh ki sukhee nadiya,***
***Tha me nis din rahe bharmaan.***

So, this jiva goes there and he is unable to get the Grace of the Master. And he is in pursuit of happiness, following his greed and attachment. So, those are 'dry rivers' and he is unable to get any meaningful happiness from those pursuits, but he keeps following those. And he is, again, unable to get the Grace of the Master.

We are shackled so much by attachment. It is something, which is very difficult for a jiva to get out of — this shackle. And it is only with following the Teachings of the Master, by doing some Simran Bhajan, when we are able to go within and get even fleeting glimpses of experiences within. We are gradually able to understand and we are able to stand a little detached from our attachments towards our family, friends, or towards our livelihood and other outward attachments that we are shackled with.

When we do the practice of Simran and Dhyan and we are able to go within, we are able to get our attention at the Eye Center. And there, when we manifest the Radiant Form of the Master and are connected with the Holy Sound Current inside, we realize the truth.

And we then realize that everything — all our attachments — all of these things that we have been so dearly pursuing and that we are reaching out for — all of this is nothing but a big box of garbage.

That is the kind of detachment we get when we realize the truth inside. And then, automatically, our attention and our love and attachment go towards the Master and the Sound Current within and we, automatically, get detached from all of our outward attachments.

When we do our Bhajan Simran, slowly and gradually, automatically, our attention and detachment start happening from all our other affections.

***Lobh moh ki sukhee nadiya,***
***Tha me nis din rahe bharmaan.***
***Sant matha kaho kaise bujhe,***
***Apani mathi ke de parmaan.***

Swami Ji Maharaj says, "How will these people — who are driven by these kinds of outward attachments and greed —–understand the Teachings of the Master?" And, therefore, they are unable to understand those Teachings and those Teachings are not able to influence them.

* * *

Gopi Chand and Raja Bharthari were kings in Rajasthan and they had both renounced their kingdoms. They had taken a life of reclusion and they were sitting in meditation.

So, they used to do various practices — spiritual practices — and they used to go from place to place.

Once it so happened that they took shelter at a potter's house — a person who makes pots. So, he had given them shelter and he had two huts — one in which he was staying, and he allowed them to stay in the other hut. Both of them were staying there and they were doing their meditation. And then, daily, they would go and seek some alms to get their food. They would do that and then come back and do their meditation.

So, gradually, the word spread — that Gopi Chand and Raja Bharthari were there — they had come into this town and they were mahatmas. So, the king of that place also got news of this. So, he decided to go and take darshan of these two mahatmas — and, accordingly, he told his ministers and he started off to see them.

Now, following him, all the ministers came, and his family came and, along with that, even the other people from the area came, and his soldiers came. There was a lot of noise being created as they were going towards where Bhartahari and Gopi Chand were staying.

The two of them could hear this noise — when the king and his ministers and family and all the other people and soldiers and all of them were coming. They were making a lot of noise.

So, Bharthari asked that potter, "Why is there so much noise? What is happening?"

He said, "The king is coming to visit you. And, along with him, his entire family — all the ministers and there are these other statesmen and other subjects of this place — all of them are coming to see you."

So, between Bharthari and Gopi Chand, they both surmised that this would, again, take them back to their own earlier ways, where people would come to them and bow to them and that would only increase their ego. And after the King would visit, once the king had come and seen them, all the subjects of that area — everyone, all those people of that area — would line up outside to continuously meet them. That would only increase their own ego — that they were some great mahatmas.

They felt, "This is not what we had intended when we left our kingdoms."

Both of them discussed it and they felt that they should completely discourage all of this, that they don't want all of these people to come and take their darshan and queue up and all of that.

So, what they decided was that both of them would take their bags — which they usually used to take for going out and collecting alms every day. They said, "We will take these. We will take one stick each, and with one bag and one stick, we will walk out when the king comes. And then, let us have an argument. Let whatever I say, you kind of oppose it, and then we will both argue and fight. And, with that, the king will get discouraged from coming and he will feel that we are not mahatmas and he will return without taking any darshan. And all of these unwanted people will stop coming here."

So, accordingly, as they had planned, once the king came there, they both stepped out of their hut, along with their bags and with the sticks. And, outside, they started discussing plans.

Bharthari said, "Okay, today, I am going to go to the east. You go to the west. And we will both collect and come and share it."

So, Bharthari said, "No, no, no, no. You go this way. Yesterday, you had gone to the east and you got puri there and you got sweets there and you ate it alone and you didn't give any to me also. So, I will go there today and you go in the other direction."

So, accordingly, they got into that argument and they also started fighting with each other.

Now, the king was witnessing all of this and all his ministers were witnessing all of this, and they clapped their hands and they said, "Wow, they are all fighting for such mundane things. How can they be mahatmas?"

So, they just stood up and walked away from that place.

Once the king and the kingsmen had left, Bharthari and Gopi Chand were relieved, and they said, "Okay, now the flies have all flown off. So now, we can go back."

* * *

So, that way, these mahatmas — to stay away from ego and to keep their ego under control — used to do all of these things in the past.

***Sant matha kaho kaise bujhe,***
***Apani mathi ke de parmaan.***
***Tin se sant moun hoy baithe,***
***So jeev karthe apani haan.***

Swami Ji Maharaj says, "When such people with heavy egos go to the Masters and when they are under this influence of their huge ego, the Masters often maintain silence and They do not speak in such situations. And then, who is to lose when a Masters is not speaking? Who stands to lose?"

Therefore, when we go to the Masters, we should go with full reverence to the Master. We should go with devotion. We should go with love and affection. And we should go with all humility because that is the only place where we are going to get free of all of the influence of Kal and Maya.

So, if we see the lives of all of the Masters, all of Them have gone with such humility to Their Masters. They have held Their Masters in such high respect. And, with all humility, They have surrendered Themselves at the feet of Their Masters.

So, that is what Swami Ji has explained in this Bani. He has talked about how kumati is dominant in Kali Yuga and how that influences us and drives us. And by going to the feet of the Master and surrendering there and following Their Teachings, when we do our Bhajan Simran, we are making our sumati — or our positive conscience — stronger. And that is how we are able to go on this Path and become successful on this Path.

When our positive conscience improves — when sumati increases — then we are able to understand and fathom the Teachings of the Master. What He is explaining, we start beginning to understand that a little.

And that is why Masters say, "There is no pilgrimage which is greater than a Satsang." It is our presence at the Satsang only where we get to know about the truth. Because by going to Satsang — and in the company of the Masters — we bring about a transformation. A thief stops stealing. A dacoit stops doing burglaries and he leaves all his other bad ways and he transforms himself. Such is the strength of Satsang in the presence of Masters.

***Tin se sant moun hoy baithe,***
***So jeev karthe apani haan.***
***Kumati adheen hue sab praani,***
***Kya kya unka karu bakhaan.***

So, Swami Ji Maharaj says, "It is kumati which prevents us from understanding the Teachings of the Masters."

There are so many peoples — there are Vedantis, or there are people who have limited, outward knowledge. These people — when they come and meet the Masters —try to influence the Masters by their limited knowledge about spirituality and, therefore, they are unable to understand the depth of the Master. They keep talking only about themselves there. And this is only because kumati is predominant in such people.

So, therefore, till we are able to increase the influence of sumati in our lives and reduce the dominance and influence of kumati, we will not be able to understand the Teachings of the Master and Satsang.

***Kumati adheen hue sab praani,***
***Kya kya unka karu bakhaan.***
***Jin par mehar pade aa sarna,***
***Ve paave satguru pahichaan.***

After explaining all of this, Swami Ji Maharaj says, "It is only with the Grace of the Master on a soul that they are able to understand — to recognize a Master, and they are able to follow the Teachings of the Master and follow this Path.

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When I was doing seva in the Kengeri Ashram in Bangalore, I used to often see so many people who would visit the ashram. There were hundreds of people who would visit the ashram quite regularly; and quite a few of them would stay in the ashram also for five, six days.

There were people of so many different sects who would come — different teachings and people following different practices. A lot of those people would come, and despite the company of the Master there, they would leave empty-handed. They could not understand the Teachings of Sant Mat and they would leave.

So, therefore, like Masters say, "It is only with the Grace of God Almighty that we get a human life. And it is with His Grace that we get the company of a Saint — or of a Master."

So, that is something that is very rare and very unique. And not everyone has this Grace of the Master.

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This is another incident from Andhra Pradesh. There was this person who was a Vedanti. They used to call him 'Vedant Lakshmaiah'. He had read a little bit of the Vedas and he used to

engage in all of these debates on the Vedas. Then he would take pleasure in winning arguments with other people, exposing his knowledge of Vedanta.

Now, it so happened that Somanath Baba Ji was giving a Satsang in the Betta Ashram and this person came there to listen. And he came there, sat there, and listened to the full Satsang.

At the end of the Satsang, what did he have to say? He told Somanath Baba Ji, "Look, I am standing for elections in this place. Can you help me? Can I get your vote and can I get the vote of all of the sangat here?"

So, you see, what he loses there — what Satsang is and why he was coming there and what were his expectations from the Master there? So, he lost eventually.

Therefore, the Masters say, "It is only with the Grace of the Master that we come on this Path and we are able to understand Their Teachings."

***Jin par mehar pade aa sarna,***
***Ve paave satguru pahichaan.***
***Apani ukthi chaturatha chode,***
***Apane ko jaane anjaan.***

Masters say, "It is only with the Grace of the Masters that a person is able to recognize Them and is able to understand Them."

Tulsi Sahib says, "If someone says that 'I understand the Master', then I hold both my ears and I say that this is not possible — for a person to understand the True Master."

So, it is only with the Grace of the Master that we can recognize a Master. The Eye that is required to recognize a Master is an Eye that is granted to us by the Grace of the Master alone because the understanding of the Master — His Path — is completely beyond our understanding and our intellect. So, it is only with His Grace that we are able to understand Him.

Therefore, when we leave our intellect behind, we leave our ego and we leave all our thinking faculty behind and we surrender to the Master, only then we start understanding Him.

***Apani ukthi chaturatha chode,***
***Apane ko jaane anjaan.***
***Tab satguru prasann hoy kar,***
***Deve patha nishaan.***

Swami Ji Maharaj says, "When we leave behind our intellect and ego and we go to the Master and we surrender to the Master with full humility, only then the Master allows us His recognition."

***Tab satguru prasann hoy kar,***
***Deve patha nishaan.***
***Kumati hataay chudaave peecha,***
***Surat lagave shabadh dhyan.***

It is only then that the Master gets us to reduce the influence of kumati and He manifests the Sound Current within and He gets us out of this. It is only after that manifestation of the Sound Current within and seeing the Radiant Form of the Master within that we are able to get out of this, and the soul then transforms from a human being to God Almighty.

***Kumati hataay chudaave peecha,***
***Surat lagave shabadh dhyan.***
***Bina shabadh uddhar na hoga,***
***Sab santan yeh kiya bakhaan.***

Then, Swami Ji Maharaj says, "If that does not happen, if the Sound Current is not manifested within, the cycle of life and death will not come to an end because that Sound Current is emanating from God Almighty and it is resonating at the Eye Center."

So, when we manifest that Sound Current, that Sound Current takes us back to God Almighty.

***Bina shabadh uddhar na hoga,***
***Sab santan yeh kiya bakhaan.***
***Soyee gaave radhaswami,***
***Jo koyi maane soyi sujaan.***

He says, "All the Masters have sung the praise of Shabd — sung the praise of the Sound Current. And I also am singing the praise of the Sound Current."

The Sound Current is emanating from God Almighty and it is coming down through all the planes. And this ladder, which comes down from God Almighty, is there in every human being. It is there everywhere. So, it is this Sound Current — this ladder — which will take us back from here to God Almighty.

All the Masters have gone back to God Almighty using this Sound Current and these ladders. So, all these Sound Currents are all connected within and They all go back to God Almighty. The Masters have all gone on these Sound Currents and They say that we should also be using this Sound Current to go back to God Almighty.

Therefore, this Path is called the path of Surat Shabd Yoga and it is this path of the connection between the soul and the Sound Current.

***Bina shabadh uddhar na hoga,***
***Sab santan yeh kiya bakhaan.***

***Soyee gaave radhaswami,***
***Jo koyi maane soyi sujaan.***

Radhaswami.

# 10

# Meditation Talk
# 04 Jan 2018 – Morning

## It Is The Duty Of Us All Who Are Initiated That We Should Sit And Do The Work Told To Us By Our Master First As A Priority

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DURING THE TIME of Sawan Singh Ji Maharaj, there were two initiates who had decided between themselves that, when they sit for meditation, they will not get up and do other things till they get the Darshan of the Master within. They had so much love and affection for their Master that they would sit for meditation for two and a half hours at a stretch and, even then, if they did not get the Darshan within, then they would again sit for another two and a half hours. So, they used to sit like this — sometimes even for the whole day and not do any other work – not even eat food. But, they would continue to sit like that until they got the Darshan inside.

Now, sometimes, the Masters also test Their disciples. So, one such day, when they sat in the morning for meditation, they did not get the Darshan of the Master within. And, that day was a very critical day for letting water in for their sugarcane crop because the canal would have water only on specific days. It was that day when the water would be let into their canal for their crop.

So, they got up after two and a half hours and they saw that they had not got the Darshan of the Master within. So, Ramdita asked the other whether he had the experience of the Master within. So, even the other disciple said no.

Now, the thing was that if the water would not be given to the crop then, for the next fifteen days, there would be no water — the crop would dry up. But then, both decided, "It doesn't matter if the crop dries because that is the Master's crop and Master has not given us Darshan within. So, we will sit for meditation and we will only get up after we get the Darshan." So, they sat again for meditation. And, this time, they got the Darshan within. Thereafter, they went to their respective fields and they let the water in.

Like that, such love and affection for the Master get us closer to the Master. And we definitely get the Grace of the Master with such love and affection.

It is the duty of a Sikh — it is the duty of all of us who are initiated — that we should sit and do the work told to us by our Master first. And, as a priority, do that and only then do the rest of the worldly things that we are engaged in.

Therefore, we should sit for meditation in the morning before we take up any other activity. And we should do this regularly without any break. It is only when we love our Master without any break and we have that continuous love and affection flowing towards our Master — which enables us to sit like this every day in meditation in the morning — that we then will be successful on this Path.

But, we oftentimes procrastinate this. When we sit down in the morning, we decide that we should go and start doing our work and that we can sit for meditation later — and we leave it. Then, we do meditation sometimes for two days, then leave it for four days — do another ten days — leave it for another two days. That way, we will not be successful on the Path. It has to be done on a continuous basis.

Just like we have all of our other work cut out for us every day and we, every day, without fail, do all of our other activities, like that, we should make this a part of our schedule and make it a part of our routine every day. We should do this without fail.

Now, when we do this every day, the attention of our Master is also always on us. And we will find that a lot of other things also get more easily done and we get a lot of help from the Master in our other work as well.

Whatever schedule we make for every day, we should always have Bhajan Simran as part of that schedule and we should always have that as a priority. So, we should start with Bhajan Simran and then move on to other things that we are doing. So, that way, we will gradually see ourselves progressing on the Path.

When we are doing Bhajan Simran, it is not something that we are doing as a favor to anybody. Bhajan Simran is for our own salvation. It is to get out of the cycle of life and death and to get perpetual bliss. So, we should do our Bhajan Simran. It is for us only that we are doing this. But, when we are doing this, even though it is for us, we are getting the pleasure of our Master. We are pleasing our Master while we are doing this.

So, by doing Simran, we will get true peace and true happiness.

Kabir Sahib says, "By doing Simran, we weed out our sorrow because, by doing Simran, we are cutting out our karmas. And when the karmas get reduced, automatically, we feel peaceful and we feel happy. Because true happiness and true peace can only be achieved through Simran.

So, it is only Simran that will give us true peace and, by doing Simran, we will also merge back into God Almighty. Nothing else gives true peace — whether it is education, whether it is

position, whether it is wealth, or whether it is our relationships — nothing else gives us true peace and happiness. If we want true peace and happiness, it is only with Simran that we will be able to achieve that.

The Masters have given us a very simple Path and a very simple practice. For doing Simran and Bhajan Dhyan, we don't have to go into jungles. We don't have to undertake some austere measures or go to some far-off places. We can do our Bhajan Simran in the very sanctity of our home and achieve the purpose of this Path and achieve our salvation at home itself.

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So, the atmosphere is very quiet and we should make the most of this. We should close our eyes and sit for our Dhyan Bhajan.

# 11

# Meditation Talk
# 04 Jan 2018 – Afternoon

## One Can Read Or Recite The Masters Bhajans To Inculcate A Sense Of Love And Longing For The Master

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BABA AJAIB SINGH JI HAS WRITTEN such lovely bhajans and when we read these bhajans we understand how much He loved His Master. That way, a lot of Masters have written wonderful bhajans and They have expressed Their deep love for Their Masters.

For disciples and initiates, it is not always possible to do Simran and Bhajan all the time. So, when one is free and one can read or recite these bhajans, they also inculcate a sense of love and longing for the Master.

Because the mind does not allow us to do our Bhajan Simran and it takes us away, it is difficult to have that love and longing and affection for the Master. So, when we sing these bhajans, that is one way of making our mind attached and we get a sense of love and longing for the Master — through the reciting of these bhajans.

When we recite these bhajans that also is counted as Simran and Dhyan because that is time we are spending in the love and remembrance of the Master.

When we recite these bhajans, we should understand the meaning of the words that are written there and we should understand what is being said when we recite them. If we do so, then — while we recite these bhajans — that makes a very deep impression on our mind, and our love and affection come out. But, if we just try to sing the bhajan — just for the tune of the bhajan or just for the melody of the bhajan — then it does not create the kind of impact as it should.

The mind is scared of the Five Names that have been given for Simran. And the mind always tries to take us away from the recitation of these Five Holy Names.

But, if we tried to remind it of some other thing or some other mantra — like "Om Namo Shivaya", or "Hari Rama, Hari Krishna", or some such other mantra — then it will very easily and quickly do that. All the other mantras, or all the other names that are there, are all within the realm of the mind. So, the mind does not hesitate to repeat or recite those names.

But, the Five Holy Names given to us during initiation — these are the Holy Names of gods of planes, which are beyond the mind — have been given so that we can gain control over the mind. And that is why the mind does not like to repeat these Five Names.

That is why Masters have written these Banis. And when we recite these Banis before we sit for meditation, that creates a good feeling of love and affection for our Master and we are able to sit in a correct frame of mind while we do our meditation.

Because we are so preoccupied in our mind with all our mundane things, all our worldly activities, when we sit for meditation, it is very difficult to get that concentration and get that feeling of love to do the meditation effectively.

Therefore, when we recite these Banis, it helps us to focus our mind and it helps us build that love and affection quickly.

We should not look at meditation — our Dhyan Bhajan and Simran — as a burden. We should always do it lovingly. And the more we sit in meditation, the better we will feel; and we will be able to do the practice better.

Now, the mind is very used to being in this equilibrium — where it is outwardly drawn towards the family and towards all the outward things. And it is quite happy in that surrounding and in that thought process.

But, when we sit for meditation, we have to sit in quietude. We have to be quiet and still the mind, and then do our meditation. In that form, the mind is not yet settled and it is not happy doing that. But, as we do more and more of meditation, the mind also starts developing that equilibrium in this quietude and it also starts liking that peace and quiet for doing meditation.

Therefore, this work that we are doing for meditation is the only work that we are truly doing for ourselves — for our soul. Because everything else that we are doing, we are doing for others.

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So, the atmosphere is very quiet and good and we should make the most of this. Let us close our eyes and sit for our meditation.

# 12

# SATSANG
# 04 Jan 2018 – Afternoon

## We Think That By Worrying About A Thing, Somehow That Thing Gets Done — This Is Our Biggest Problem

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*The paathi sings the Bani of Sant Paltu Sahib, part 2 - Updesh...*

***Ek hi faas mein buje tih lok sab,***
***Ek hi faas mein buje tih lok sab,***
***Buje tih lok ik sant choote.***

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Like I always say about Paltu Sahib, He was a fearless Saint from Ayodhya. The life of Paltu Sahib was quite similar to the life of Sant Ajaib Singh Ji.

Paltu Sahib spent almost sixteen years doing pranayamas and other austerities and he had progressed quite a lot within. And, after that, when he got initiated and he got on the path of Surat Shabd Yoga, it was not very difficult for him to go quickly inside.

Gobind Sahib, who was his friend, initiated him and with what he had already achieved with practice, He quickly went within and went to Sach Khand-Sat Lok.

So, He was a great, fearless Saint. And, in that lineage of Saints, there were other Saints He was among the more contemporary Saints in the same lineage. He has also written in the Guru Granth Sahib.

He says, "Everything that is below the Brahm is within the realm of karmas. So, even the three gods — that is, Brahma, Vishnu, Mahesh, and all the other gods and goddesses — are all under the influence of karma."

In the human form, when people do austerities and they go within, even they sometimes ascend up to the astral form and even to the causal form. So, for the time that they have accrued the positive karma of their austerity, they are allowed to stay for that duration in the astral world or in the causal world. But when that period comes to an end, they have to come back to this world.

So, like we have envy here and we are under the influence of the mind here, the subtle influences are also in these two worlds above. Just like we have infighting or we have competition here, so it happens also for the gods and goddesses.

All these people are there because of the austerities that they have done during their lifetime in the human form. And that is how they are now staying in that world. But, even for the king of gods — that is Indra Dev — even he has to fight for that throne. And there is envy there. All kinds of relationships, as we experience here, are similarly felt and done there also.

When that lifespan comes to an end as their good karmas are redeemed, they have to come back into this world. And, when they come back into this world again, under the realm of the mind, they do their karmas and go into the 8.4 million life forms and they go into this chaurasi again. So, nothing is permanent and, with all of that, everyone is subject to the same cycle of life and death until you cross Brahm and you go to Par Brahm.

Masters say, "Once you go there, you are out of this realm of life and death — you go to Par Brahm with the Grace of the Master and you take a holy dip in the Mansarovar, the Pool of Nectar. There, all three bodies are removed and they are shed off. A soul sheds off all the three coverings of it — which are the physical, astral, and causal — all the three bodies are shed off. There, the soul does not remain a male or a female. It comes into its true form. There the soul comes into its true form of Light and Sound because that is the true form of the soul and the Master is also in the form of Light and Sound.

Paltu Sahib says, "Everyone is in the realm of karma in these three worlds." And even, likewise, in the Ramayana, we know that when Rama, who was an avatar came into this world, to help his friend Sugriva, he hid behind a tree and he shot an arrow and killed Sugriva's brother, Bali, who was a very powerful king. Now, when he went to Bali as he lay dying on the floor, Bali asked Rama, "Why is it that you shot me? I have no enmity with you."

So, then, there was an argument between Bali and Rama, and Rama was not able to explain why he had done this. This was just a favor to his friend. But, he told Bali, "Yes, I have done an injustice to you. I will come and repay this in my next avatar when I come as Krishna."

So, when Vishnu took the Krishna avatar at the end of Mahabharata, after the fight between the Kauravas and the Pandavas when all the Kauravas were killed by the Pandavas, Krishna told all the Pandavas to go into the Himalayas and sacrifice themselves because Kali Yuga was to come.

After he sent all the Pandavas there, he was lying in a forest. He was lying down with one foot kept on the other. So, when he was lying down there, Bali, whom he had killed in his earlier avatar, was there in that same jungle hunting and he was looking for his prey. When he saw the foot of Krishna, Krishna had a padma reka (kind of a line on the foot), which looked like the eye of a deer. When he saw that, he thought it was a deer and he shot the arrow at Krishna's foot.

When he shot the arrow, it pierced Krishna's foot and it started bleeding very profusely and he was suffering. So, when this archer came out, he looked and he realized the mistake he had made and he pleaded for mercy to Krishna.

But then, Krishna told him, "No, don't worry. This is a settlement of my debt to you from the Treta Yuga. So then, as a result, Krishna left that body to pay off — to redeem — this debt of karma.

So, that's why Paltu Sahib says, "Everyone — all of the gods and goddesses — even Brahma, Vishnu, Mahesh — are in the realm of karmas and they have to redeem whatever karmas that they have built up." So, there is no one who can escape from their fate and from these karmas.

Paltu Sahib says, "The only One Who, with the Grace of His Master, has risen above the karmas and has been able to get out of this cycle of karmas, is a Master — a True Master. One Who has done the Bhajan Simran on the Teachings of His Master has been able to rise above all of this and get out of the compound of Kal."

***Ek hi raastaa karm ka bada hai,***
***Ek hi raastaa karm ka bada hai,***
***Gaye us rah so sabai loote.***

So, He says, "This path of delusion has been set by Kal and Maya. And whoever has gone on this path has been deluded and he has gone and got stuck in this cycle of life and death."

Both, good karmas and bad karmas are nooses around the neck. So, when one does a bad karma, he has to come to redeem that bad karma. If he does a good karma, he has to come and enjoy that good karma. So, in both ways, he is still in that same bondage. And that noose around his neck is the same — whether it is of a good or a bad karma.

So, Masters say, "When you do your karmas, you have to do them selflessly. You had to do them without expecting any gain out of that, without any expectation of the fruit from the karmas that you do."

All the karmas that we do, we should do them without the expectation of a gain or an expectation of any fruit from that. And, when we do it selflessly like this — we do it objectively, thinking of it as a duty — then, at the time of death, our Master comes to fetch us because all our account of karmas is now with our Master. So, all of these deeds, which we have done without expectation, are all redeemed by the Master.

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In the court of King Akbar, there was one Rahim Khan-i-Khana. He was a Muslim by birth, but he was a devotee of Lord Krishna. He has written poetry and several poems on Lord Krishna

also. So, he was quite devoted to Lord Krishna despite being a Muslim. He also was a very generous person and he would donate very generously.

Whenever he would donate and give a donation to a person, he would never look at the face of the person. He would look down towards the ground and then he would lift his hand and give the money, or give whatever donation he was giving, to that person.

Now, word spread around and Tulsi Das also came to hear of this. So, during the time that Rahim Khan-i-Khana was there, Tulsi Das was there around that same time. He was a Saint and He also knew Rahim Khan-i-Khana Himself.

So, when this word spread that this was the way he donates, Tulsi Das also referred this back to him and He wrote it in His dohas — reference of that is there in His poetry. And He wrote to him, saying, "Where have you learned to donate like this? Is it that you feel shy while donating? Where have you learned to donate like this?"

So, Rahim Khan-i-Khana replied to Him, saying, "The Giver, the God Almighty, is up there and He is giving to everyone. And whatever is being given is actually being given by Him. So, I feel ashamed that people are taking my name and giving me the credit for someone else's donation. That is why I look down."

So, that way, he was a great mahatma. And he had written poetry about Lord Krishna also.

In those days, there was a lot of open culture during the period of Akbar. In his court, he encouraged all such independent religious pursuits and that flexibility was there during that time.

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So, therefore, the point of saying this is that, whatever actions we do, we should be doing it devoid of any desire associated with that action. Only when we are able to do that — do an action without desire — then that will be something, which will not stick to us.

***Raah jaadi mahe prem ke aughate,***
***Raah jaadi mahe prem ke aughate,***
***Gaye beech sant nahi rom toote.***

Paltu Sahib says, "That is how Saints have been doing Their karmas and that is how They have been able to tread through this compound of Kal. Nobody has been able to hurt Them."

So, in this world, Masters have come and They have been in families and They have had all the relations, which we also have, and we have seen so many Masters like this.

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Sawan Singh Ji Maharaj, in his family, his son was an educated engineer. He had passed his engineering. And, he then fell sick. He fell very terminally sick. And, about one month into that sickness, Sawan Singh Ji Maharaj went to meet him.

When Sawan Singh Ji Maharaj met his son, he was very sick and Sawan Singh Ji Maharaj was worried about whether he will be able to live. And he thought that he should take him and get him to have the Darshan of Jaimal Singh Ji Maharaj. So, he took about five days of holidays and then he took his son. They left from Sirsa to Beas, where the ashram of Jaimal Singh Ji Maharaj was also.

When they reached Beas Station, his son, unfortunately, passed away at the station. And, since they had reached that close to his Master, he was wondering what to do now. He had come there, but he felt it incorrect to take a dead body to his Master. So, what he decided was, to take a train back. And, accordingly, they returned back to Sirsa and he did his final rites in Sirsa. But, in all of this, he did not lose his mental balance. He was very calm, very composed, in all of this.

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So, Masters come into this world and They are a little detached in all these relationships that are there around Them. So, Their love and affection are at the feet of Their Master. And, it is that affection that takes Them through Their course of life and gets Them to Their salvation.

***Das paltu kahe sant ki raah taji,***
***Das paltu kahe sant ki raah taji,***
***Karm ki raah ge karm foote.***

Paltu Sahib says, "When we are treading on the path of karma and we are doing that with desire, then we are continuously getting entangled in that karma. That burden of karma is only increasing and we are getting more and more entangled in it."

When we follow the instructions of the Master, we do our Bhajan Simran and go within, we manifest the Form of the Radiant Master within and the Sound Current, then, automatically, all of these attachments that we have around us, we rise above all of these attachments.

When one reaches that stage, from there one sees (for that person, for that satsangi) everyone is equal. For them, they love everybody equally.

So, if we do not follow the Teachings and we go on the path of karmas, then we are continuously getting more and more entangled in this cycle of life and death.

***Chod bekaam ko kaam aapna,***
***Chod bekaam ko kaam aapna,***

***Gafalath mahe din jaath beetha.***

Paltu Sahib says, "This whole creation is of Kal and Maya and they have created this entire delusion, and this illusion to entangle the souls here so that they forget their true home — they forget God Almighty — and they stay in the realm of Kal." The jiva gets deluded here and, in the ignorance of the reality, he forgets. He gets deluded by Kal and Maya and he loses that very precious opportunity that has been given to him. And, at the time of death, the only thing that is there for him is repentance.

Because we have spent our whole life in the pursuit of all of these material things, all of these attachments here and, at the time of death, we realize that all of these things are going to stay here and nothing is coming with us. And, one by one, we lose all of these things. That is why we feel very repentant at the end of our life.

Therefore, Paltu Sahib says, "Take your mind — your attention — from all of these worldly pursuits and focus it with love and affection at the feet of your Master, Satguru, and Naam. And remember that you are a part of God Almighty and that is your True Home and you have to go there."

Because Saints never die — your Masters never die — They are connected to you in the form of Naam within. So, you should do your meditation. And when you do your meditation – your Simran, Dhyan, and you go within — you will see that the Master Who has initiated you is waiting for you.

Because this breath, this body that we have, is nothing but an earthen vessel and we have all to shed this earthen vessel. The soul, which we are, is immortal — that is an essence of God Almighty. And that will go back to God Almighty.

So, we should love our Master. The Master Who has initiated us is there waiting for us inside. We should go within and see for ourselves. We should have love and affection for our Master Who has initiated us — just like when we loved Him and when we had our affectionate love when we saw Him in the physical form. Even though He is not in this physical form, He is waiting for you inside. So, we should try to have that same love and affection and go within with that love and affection and see Him. He is waiting for you inside. And this is possible only when you do Simran. The more and more Simran you do, you will be able to develop that love and affection for your Master.

***Dhokh dandhaa kare mare sir phatak ke,***
***Dhokh dandhaa kare mare sir phatak ke,***
***Raam ke naam se rahaa reetha.***

Paltu Sahib says, "When we come into this life, we are taking care of our near and dear ones, and we are taking care of our livelihood."

Now, for doing that, we are doing so many deeds, and in order to gain more wealth, we are doing so many bad deeds — or we are carrying out so much karma — while doing all of this. So, He says, "Save yourself from all of this. Live happily in His Will because He has sent you to this world and He is definitely going to take care of you."

So, in whatever way you are, you should be surrendered to His Will and be happy and content with what He is giving you.

People do such karmas — such heinous crimes — for taking care of their near and dear ones.

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Just recently, on this same road — Chintamani Road, which is nearby from H Cross — there was a person who used to loot people who were driving on the way. He would take an iron rod, stop that vehicle, and then he would beat that person and kill that person, and then, take whatever his belongings were — like a watch, or money, that kind of thing. So, he was doing all this just to take care of his near and dear ones. And once, he even killed a person and he just got twenty rupees — that measly amount of twenty rupees — for which he killed a person.

Now, you look at the karma that he has incurred for receiving twenty rupees. For settling this karma, God alone knows how many years he will have to spend in hell for suffering and redeeming that karma of collecting that twenty rupees here. So, of course, they arrested him subsequently.

In Karnataka, it is a very safe state otherwise. They do not allow such crimes to take place. So, he has been arrested and he is behind bars.

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But, the point of telling you this is that, for our near and dear ones, people do all kinds of very bad karmas. They incur a lot of these bad karmas. So, Masters warn us about all of this. They caution us about all of this.

***Byaaz batta mahe laga din raath tu,***
***Byaaz batta mahe laga din raath tu,***
***Chalaa tan haari vyohaar jeetha.***

Paltu Sahib now talks about collecting interest. So, people who are moneylenders, they collect interest. If we manage to collect a reasonable interest, that is fine. But there are people who take a very undue advantage of this and charge very high interest.

Even in Andhra, normally, the rate is about two percent for borrowing. But some people charge five percent, ten percent per month. When someone charges interest like that, the person who is going to pay that interest also gives it with a sad heart.

So, when we give money like that, on interest, then we have to be mindful of the karmas again that we are carrying. Because, if we charge higher interest thinking, "Okay, with more money I will be able to keep my family happier. I'll have more wealth and we will be able to take care." But, on the contrary, because of the difficulty we are putting the borrower in, it is going to cause hardship for us and we will have to pay it and redeem it in the form of a sickness, or other ailments, or other difficulties.

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Guru Nanak Ji to use to go to Gujarat and He used to go to a place called Eminabad. He used to go and stay with one Lalo Ji who was a carpenter. So, when Guru Nanak Ji was there, there was another moneylender in that locality. And that moneylender — his name was Bhago — was a businessman and a moneylender. And, as a matter of celebration, he had called all the pundits and all the brahmins and all the mahatmas around. He was giving a big luncheon to all of them.

So, he inquired as to whether all the mahatmas, all the pundits and brahmins, had come? Was everyone invited? Had everyone come?

He was told, "There is a Mahatma Who's staying in Lalo's house by the name of Guru Nanak. We had invited Him, but He is the only person who did not come."

So, he, accordingly, sent three or four people. And because he was a big person there in that locality, he could generally summon people or call people. So, he sent these four people and he told them, "You bring Guru Nanak here also."

So, accordingly, those people came to Lalo's house and they said, "This person is calling you, so please accompany us."

Lalo told Guru Nanak Ji, "You know, he has summoned us, so we should go there."

Guru Nanak Ji said, "No problem. Let us go. Let's go there, but while we go, you bring two **rotis** with you."

That day, whatever was cooked – that vegetable and roti — Guru Nanak said, "You pack it. We will carry it along with us."

So, when Guru Nanak Ji reached that place, that person came. Bhago came, quite annoyed, and he told Guru Nanak Ji, "I had asked you to come for this luncheon, but you refused to accept that invitation."

Guru Nanak Ji said, "Never mind. I am here now. So, if you have something to give me to eat, you can offer it to me now."

So, accordingly, Bhago got the puris and whatever sweetmeats he had distributed. He put that on a plate and that was offered to Guru Nanak Ji for lunch. Guru Nanak Ji then told Lalo, "I think you have also brought food with you, so where is that?"

So, Lalo gave him the rotis and that sabzi — that vegetable — which he had made. It was a simple vegetable and two rotis that he had.

So, in that one hand, Guru Nanak Ji took those two rotis and that vegetable, which Lalo had made. And, in the other hand, He took the puris and the other rich food, sweetmeats, that Bhago had prepared. And then, He held up both His fists and He squeezed the food in both His palms.

Now, from one palm, which was Lalo's food — vegetables and his two rotis — milk started flowing down His hand. And, from the other hand, which was Bhago's food— which had sweetmeats, and puri, and all — from there, when He squeezed it, blood started flowing down from His hand.

So, He said, "See? This is your food. And this is nothing but the blood of the poor people whom you are exploiting. So, how do you tell me how I can accept your invitation?"

So, He said, "See? Your food that you are offering is this blood of poor people. And the real Brahma bhoj, the 'rich food', is at Lalo's place, who is a poor person, and I am getting that 'rich food' really there."

So, therefore, Masters tell us through Their Banis, in different ways, how we should be cautious in life and what we should protect ourselves from. Because we, oftentimes, do deeds in the innocence of trying to make a livelihood for our near and dear ones; but, we end up incurring very huge karma for that.

So, there is no point in being too worried and providing too much for our near and dear ones. Just like we have been sent into this world and God has provided for us. He has made sure whatever we are getting is as per Providence and as per what is provided for us by God Almighty.

Likewise, the near and dear ones also have been provided for by God Almighty. So, we should not be unduly worried about all of that. We should surrender and live in the Will of God Almighty.

***Das paltu kahe yaad kar yaad kar,***
***Das paltu kahe yaad kar yaad kar,***
***Bol be baalake raam seetha.***

Paltu Sahib, after explaining all of this, says, "You should remember God Almighty Who has sent you here. He has given you a beautiful body, hands, legs, and a fit body and everything. He

has provided for you. He has given you a house and He has taken care of your interest. And, instead of remembering Him and praying to him, you are wasting your time spending all of your life in thinking about others."

So, Paltu Sahib says, "Remember God Almighty Who has sent you with all of this and He has been so gracious on you. So, remember Him."

Paltu Sahib says, "Remember God Almighty. He has taken care of all of your interests. You should be happy and content in His Will and surrender to Him and have love and affection for Him and remember Him.

Instead, we are remembering every other person and we are spending our very precious time in doing that. You should also remember that, just like He has sent you, He has taken care of you, He is going to take care of everybody else in the same way.

What we mistake in our life is that we think that by worrying about a thing, that thing will be done. This is our biggest problem. We always think that if we are continuously worried about something, then that thing somehow will get done.

But, really, we should understand the reality and the truth — that all the things, all that is being provided, is being done by God Almighty. He is going to take care. The Person Who is giving is a different Person — that is God Almighty. And we should have faith in His Will and allow Him to do that.

And we should not worry about outwardly things. Instead, we should worry about God Almighty and we should think about Him.

When we stand connected in our affection to God Almighty, we are going to get true happiness and true pleasure and contentment.

When we are not in touch with God Almighty, when our affection is not with God Almighty, we end up outwardly focused and we become sad.

So, Paltu Sahib says, "You should become happy and you should remember God Almighty and stay content and happy in your remembrance of God Almighty.

If we are not remembering Him, then we are getting lost in our worry. We are getting more and more entangled in our sadness. So, instead, we should surrender and we should have our love and affection towards God Almighty.

***Das paltu kahe yaad kar yaad kar,***
***Das paltu kahe yaad kar yaad kar,***
***Bol be baalake raam seetha.***

Radhaswami.

# 13

# Meditation Talk
# 05 Jan 2018 – Morning

## No Talk Was Given At This Time

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# 14

# Meditation Talk
# 05 Jan 2018 – Afternoon

## Everyone Has Got An Equal Opportunity To Go Back And Meet God Almighty — There Is No Discrimination Whatsoever

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TULSI SAHIB JI USED TO COME quite often to the residence of Swami Ji Maharaj because His parents were the initiates of Tulsi Sahib. So, Tulsi Sahib used to visit quite often — once or twice a month — He would come to their house. And, in those days, there weren't too many disciples and the sangat was not very large.

So, He used to come quite often to their house and there was one Girdhari Lal also. And, it so happened that people usually wore khadi clothes in those days.

When Tulsi Sahib came one summer afternoon, there were all the ladies and all the other people – they were working — and when they heard that Tulsi Sahib was coming, they all gathered and sat around Him.

So, when they sat around him, they were all sweating because of the summer and because they were working. And, in those kadhi clothes, when one sweats, it smells a bit. So, Girdhari Lal asked all of them to sit at a little distance and be away from Tulsi Sahib because they were all smelling.

Then, Tulsi Sahib told Girdhari Lal, "Girdhari Lal, you are only smelling the foul smell of their clothes, but you are not able to smell the fragrance of their love." And He said, "They have left all their work and they have come here." So, He advised Girdhari Lal that he should not say such things again.

Tulsi Sahib had only told that family there — He had told the parents of Swami Ji Maharaj — that, "In your family, you will have a Soul Who will come and, on the Sant Mat, He will spread the Name quite a bit."

So, after Swami Ji was born, at a very early age, he got initiated by Tulsi Sahib. And then, he sat for meditation in a dark room. And for eighteen years, he did his meditation. He ate very frugal food –he survived only on rotis — and he sat in this dark room and meditated.

So, Masters set an example for us by doing Their Bhajan Simran and spending time doing Their meditation. And They tell us also that we should do our Bhajan Simran because that is the only way to get out of this cycle of life and death.

If we read the biographies of some of these Masters, we will see that They have spent a lot of time doing Their meditation.

Sawan Singh Ji Maharaj also did a lot of meditation. And, in the night, he would sit and tie his hair up and then sit for meditation.

Even if we look at the life of Jaimal Singh Ji Maharaj, he also spent his whole life doing meditation. And it was to the extent that Radha Bai, who was the wife of Swami Ji Maharaj, sent Bibi Rukko to take care of Jaimal Singh Ji Maharaj. But instead of asking her to take care of him, Jaimal Singh Ji Maharaj advised her that she should also do meditation. He would only ask her to boil water for him. But, otherwise, every month, when he would go to fetch his pension, he would buy five kilograms of flour, wheat flour, and have the rotis made outside.

He would get the rotis prepared outside. He would get two baskets full of rotis and they would hang the two baskets on a string. He would tell Bibi Rukko, "Whenever you feel hungry, you take these dried rotis and dip them in salt water and eat — and spend as much time as possible doing meditation."

That way, He spent His whole life doing meditation. And, eventually, He gave His full power — He passed it on — to Sawan Singh Ji Maharaj.

So, if you see the biographies of all the Masters, you will see that They have spent a large part of Their life doing meditation and sacrifice. And They have been successful on this Path as a result.

To us, the Masters have advised that we should sit at least two and a half hours in doing our meditation — two hours for doing Dhyan and Simran, and half an hour for doing Bhajan.

We are family people and we live in our households and we spend time for our livelihood. We are either working somewhere or we are businessmen or we are farmers. So, for us, Masters have advised, "In all your routine, you should take out two and a half hours and spend it for meditation."

They have made it so simple and straightforward for us — that we have to only sit for two and a half hours of meditation every day. And we are not able to even do that.

If we are not doing that, then it is our mistake because that is required for us to get out of this cycle of life and death. And that is something that we have to do for our soul.

Everyone has got an equal opportunity to go back and meet God Almighty. There is no discrimination whatsoever. And there is also no discrimination about a person having good deeds or a person who is a sinner. Everyone has an equal opportunity to use this opportunity and go back to God Almighty.

But, our mind deceives us. It makes us believe, "Well, all those Masters were Great Souls and They had come predestined for doing this. And that is how They did Their meditation and They were successful. But we have the load of our karmas or we have problems in life."

But all of this is simply a deceit of the mind.

If we spend our time doing our meditation, then we will be successful on this Path. If we introspect a bit, we will see that we waste so much time in our lives, in which we could have done Simran. When we are idling away, we should be doing our Simran. And, when we do that, that Simran helps us when we sit for meditation.

We should have mercy on our soul. And, as instructed by our Masters, we should sit for that two and a half hours and do meditation every day. The Master Who has initiated us is sitting within us and He will definitely shower His Grace on us.

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So, the atmosphere is good and quiet. So, we should make the most of this and close our eyes and sit for meditation.

# 15

# SATSANG
# 05 Jan 2018 – Afternoon

## The Whole Path Is About Making Ourselves Clean Because We Are The Impediment In Our Own Devotion

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*The paathi sings the Bani of Swami Ji Maharaj, from the book: Sarbachan Sangrah...*

***Mitra tera na koi nahi sangiyan mein,***
***Padaa kyon sove in tagiyan mein.***
***Mitra tera na koi nahi sangiyan mein,***
***Padaa kyon sove in tagiyan mein.***

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Masters write different types of Banis so that we are able to get rid of our delusion.

The jiva comes in the net of Kal and Maya and he gets very badly entangled in the delusion set for that jiva by Kal and Maya. And as a result, he is unable to do the devotion of God Almighty. Therefore, Masters write different types of Banis so that we are able to understand the reality and we can break this delusion and do our devotion to God Almighty.

Swami Ji Maharaj, in His Bani, says, "All your friends, relatives, everyone around you, there is no one who is a true companion to you."

All the relationships that we have today, which we are experiencing in this life, are a result of our previous karmas. And, it is a result of those previous karmas that we have a give-and-take with each of these people — that is what is getting redeemed in this life. That is how different types of jivas or souls come together in this life form and they settle each other's karmas. They come to redeem each other's karmas in this life. And when that karma is settled, then that relationship comes to an end. Many times, they do not even tell us about when they are going to leave and that person, whom we care for, leaves suddenly.

Swami Ji Maharaj, in a different Bani, has said, "The first attachment that we have is the attachment of our body." When the soul has descended from God Almighty and, through the planes, it has come into this plane, it has been covered by this physical body. This physical body is its first encasement. It has got entangled first in this physical body. As a result, it is now identifying itself with the body and, day and night, it is thinking about the body. And, when the

person comes of age, the parents arrange the marriage of that person and he gets married. Then, thereafter, his wife becomes his second burden or second cover.

So, once the person is married, first he has the body's shackle, then he has the shackle of his wife and, after that, they have a child. That is the third burden or the third shackle. Once a baby or a child is born, then there is an attachment to that child and he has to care for that child and he is tied up in that attachment again, entangled there. So, that is his next shackle.

Thereafter, it is the grandchildren, who are the next shackles — and their children, so on and so forth.

So, Swami Ji Maharaj says, "It's a short life of a few days and it is all a matter of karmas. There is nothing permanent in any of these relationships."

And the soul spends the time — this opportunity of the life given to it — and it is spent in all of these attachments. And, at the end, when the time comes to leave, the only thing that is there is repentance.

Life passes away so fast. We are continuously lost in the affection of our near and dear ones. We are spending all our precious time in that attachment, in taking care of them, or in their attachment. And this opportunity, which has been given to us for doing the devotion of God Almighty, passes away. And because of this attachment, we are not even able to look up and think about this devotion of God Almighty.

***Mitra tera na koi nahi sangiyan mein,***
***Padaa kyon sove in tagiyan mein.***
***Cheth kar preeth karo satsang mein,***
***Guru phir rang de naam arang mein.***

Swami Ji Maharaj says, "Why are you lost in this deceit with these thugs?" Swami Ji Maharaj is referring to all our family and near and dear ones whom we have all these affections with. He is calling them 'sweet thugs' because they take away a very precious thing, which is our time. So, because of our caring and affection, what they take away from us is the precious time that has been given to us. That is why Swami Ji Maharaj refers to them as 'thugs'.

So, Swami Ji Maharaj says, "Go and sit in a Satsang — attend a Satsang — because, only in a Satsang, will you come to know what is truth and what is false and you will be able to come to know about the reality." And, that will then encourage you to do your devotion. It will encourage you to do your Bhajan Simran.

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I know the importance of Satsang because that has transformed me — and this is only because of a Satsang.

One Satsang, which I attended — this was in 1973 — Baba Somanath Ji was not there in this Satsang. It was simply a Satsang being played on a tape in Marathi and in Hindi. And, as I was walking past, I heard that tape and I went and attended that Satsang. And, for years, the confusion I had — the questions I had in my mind — the doubts that I had in my mind, all of those got cleared when I listened to that taped Satsang.

So, in this Satsang, I listened to this Satsang and all my doubts and all of that got cleared in that first Satsang itself.

I used to do deity worship before this. I used to worship goddesses and gods. And the moment I listened to this Satsang, I went back and I decided that I would not do any more deity worship. And I kept thinking about the Satsang.

So, I internalized that Satsang. And, every day, I would go and attend the Satsangs. And, this was because I would internalize these Satsangs. After I listened to them, I would keep thinking for the rest of the day. Till the next Satsang, I would keep thinking about what Baba Ji had said in that Satsang and why He had said it, how He had said it. So, I used to keep thinking about it and trying to apply it. And that is how it brought about a very radical transformation in me.

In less than a month, I felt so devoted and the pangs of separation with Baba Ji were so strong that — I used to work in a mill — so, when I saw the saaris that were printed in the mill, in that dying shop also, I could see Baba Ji's image on that saari. And, even in the finishing shop, I could see the saaris, I could see Baba Ji's picture on the saaris.

So, that much transformation came about because of these Satsangs that I listened to.

The pangs of separation were very strong and I had very strong vireh because of this Satsang. So, in a month's time, I longed to see Baba Ji. I could not just wait to meet Baba Ji. And as soon as that month got over, I collected my salary for that month. I asked a fellow-satsangi there for the address of the ashram in Bangalore. And, directly from where I collected my salary, I went straight to the bus stand. I had only one shirt and pants on there and I left for the ashram.

So, I went straight to the Bombay central bus stand and there was a direct bus for Bangalore because, in those days, there were no direct trains to Bangalore. I was not sure how to change all these trains, etc. So, the simpler thing was to take a bus. And, luckily, I got a seat because, in those days, buses were also scarce and one had to book a few weeks, or a week or two, in advance. So, I luckily got a seat and I boarded that bus.

Before boarding, I just collected two sets of lungis and banyan undergarments and I boarded. That was the only clothing I carried with me to come to the ashram.

So, in January 1974, around the tenth of January, I left and I came to Bangalore. So, the bus reached there late at night, so I stayed that night in the Bangalore bus depot itself. And, early morning, I took a bus and went to the Kengeri Ashram.

Now, when I reached there — this was very early morning, around 6:00 AM — it was not the time of Darshan, but the sevadars there went to Baba Ji and they told Him, "Someone, who is from Varanasi, has come from Bombay to meet you."

So, Baba Ji then asked them to take me to Him.

So, when I went and bowed at the feet of Baba Ji, I had such a strong pang of separation from Baba Ji and I had so much longing to meet Him that I completely lost all my sense of where I was, how and what I was doing, and I just bowed down there and I was in that position only there for like ten minutes.

So, therefore, Satsang is such a strong thing. It is such a strong measure for bringing about a transformation. There is no such other measure like a Satsang. If you do so, when you listen to a Satsang and you internalize it and you try to make it a part of your life, there is nothing that can bring about a bigger transformation than a Satsang. But, the important thing is that you have to internalize it. It is not that you listen from one ear and you leave it from the other ear. Then, Satsang cannot do anything to you. Even your Guru cannot do anything.

***Cheth kar preeth karo satsang mein,***
***Guru phir rang de naam arang mein.***
***Dhan sampath tere kaam na aave,***
***Chod chalo yeh chin mein.***

Swami Ji Maharaj says, "If you allow yourself to get transformed through a Satsang, then the Master will also color you in the color of Naam."

Naam is not a small thing. Naam is the Sound Current that emanates from God Almighty and It has created all these worlds. Everything that we see is all created by Naam. And it is that Naam, which is resonating at the Eye Center. So, He will manifest that Sound Current for you.

He will do that, but it is very important for you to listen to the Satsang and then follow the teachings of that Satsang.

He says, "All the wealth that you have, and all the other belongings that you have, all of that has been given to you only for a few days, according to your Pralabdh karmas — and they will have to be left behind here only at the time of death." So, all the belongings and wealth that we have, all these belong to Kal and Maya. They have been given to you for a few days, according to your karmas. And they are giving this to everybody. So, the only thing that you are going to be able to take with you is the wealth of Naam.

For those people who are very attached to all this materiality and all their belongings and wealth here, at the time of death, the angels of death come and they beat that soul. And they beat that soul and question it as to why and how it started thinking that all these things and this wealth belonged to it — because that belongs to someone else.

So, Mahatmas say, "You should, therefore, build your wealth which no one can steal from you and no one can share with you. It is the wealth that you will have and you will be able to carry it with you after this life also."

That wealth is the wealth of Naam. And it is that wealth which will go back with you. It will get you a salvation from this ocean of life and it will take you back to God Almighty. It is that wealth of Naam, which is resonating at your Eye Center.

That is the wealth at the Eye Center and all the Mahatmas Who have worked and Who have accumulated that wealth of Naam have taken that wealth of Naam and They have gone back to God Almighty.

So, this is a type of wealth where, if the husband is accumulating that wealth of Naam, then that will not go to the wife. And, likewise, if the wealth is being accumulated by the wife, the spouse, it will not go to the other spouse.

***Dhan sampath tere kaam na aave,***
***Chod chalo yeh chin mein.***
***Aage rain andheri bhaari,***
***Kaaj karo kuch din mein.***

Swami Ji Maharaj says, "This life, which has been given to you, is 'daytime'. And if you don't make use of this 'daytime', then you will go into the 'night' of the 8.4 million life forms. Because, within all those life forms, when you go down into that cycle, that is a cycle of darkness and sorrow." So, God has graced you and He has given you these few hours of 'daytime'.

People have to work during the daytime and they will be sleeping during the nighttime. So, this daytime has been given to you so you should make the most of it and you should work hard for getting the salvation during this daytime. Make the most use of this opportunity.

When the soul has gone through 8.4 million life forms and it is suffering, God Almighty takes pity and graces it with the human life and gives it an opportunity to awaken and come back to God Almighty.

In all the lives, everyone takes care of their daily needs — their food and all of the other cares that are there. That is there in all of the other lives as well. So, we should not waste this precious opportunity only doing that.

So, Mahatmas say, “It is with all the good karma that we have gathered in all of those 8.4 million life forms that that small opportunity of this human life is graced to us by God Almighty. And He further graces us with the company of the Masters.

So, now that we have had this Grace of the company of the Masters in this human life, we should make the most of it. Had we had an opportunity like this — the company of the Saints and a human life — then we would not be sitting here. We would be in the lap of God Almighty. So, it is only that we have got this for the first time as an opportunity that has been given by God Almighty. We have this wonderful human life and we have the company of the Masters. So, we have to make the most of this opportunity and go back to God Almighty.

***Aage rain andheri bhaari,***
***Kaaj karo kuch din mein.***
***Yeh deh phir haath na aave,***
***Firo chourasi ban mein.***

Swami Ji Maharaj, after saying this, says, “We have this opportunity that has been given to us to get out of this ocean of sorrow.” Because, after this opportunity is lost, we are going to go into those 8.4 million life forms and into that cycle, which is very deep and dark. And there is nothing but sorrow and nothing but problems in those life forms.

So, after the very deep suffering that we have been enduring in all of those life forms, we have this small opportunity that has been graced to us. That is only so that we get ourselves rid of this cycle of sorrow that we are in. We have to use this opportunity to get out of that cycle of life and death.

We can see that there is deep sorrow in the 8.4 million life forms. It is even evident when we see cows — we see goats getting slaughtered in the slaughterhouse — and they are killed and there is no one to listen to them. They are crying there and they are praying to be relieved, but there is no one to listen to them.

Like that, if you see, even in the ocean, and in the sea, it is the small fish, which is eaten by the bigger fish. And, in the jungles, if you see, it is the smaller animals, which are eaten by the bigger animals. This is the rule of life. It is 'one survives by killing the other’. That is the rule created by Kal and Maya.

So, in this, there is no peace and quiet. There is only suffering that one can see in all of these life forms.

These few days that have been given to you to stand aside and get out of this cycle of sorrow is what you have been given as an opportunity by God Almighty. You should not lose this opportunity because this is the one thing that you can do in this life — that is, the devotion of

God Almighty. You have been doing every other thing anyways in all of those 8.4 million life forms. It is devotion that sets you aside in this life. So, use this opportunity for doing that.

The true objective of this human life is the devotion of God Almighty. Doing anything else and wasting this life is of no use.

***Yeh deh phir haath na aave,***
***Firo chourasi ban mein.***
***Guru seva kar guru rizaao,***
***Aavo tum is dang mein.***

So, Swami Ji Maharaj says, "Use this opportunity and please your Master. You have been fortunate to get a Master, so use this opportunity and please the Master and satisfy the objective of this life."

Because it is only a Master Who loves you dispassionately. He has no selfish interest in His love for you. Everybody else that we have affection for, all of them have a vested or a selfish interest. It is like money draws a lot of new relationships. So, it is all of these selfish interests that create all of the other relationships. It is only the Master Who is selfless and He only cares for your benefit and your well-being.

It is only the Master Who loves you — Who truly loves you — because, when He initiates you, He takes over all your bad deeds which, otherwise, entitle you for a lot of time in hell and suffering. He assumes those sins and He washes them off. He initiates you and He sits there at your Eye Center in the form of the Shabd. And he is taking care of you at a worldly level also.

When you do your Bhajan Simran, He is taking care of you in a worldly way also. So, He truly loves you and He is there in the form of Shabd. At the time of death also, He manifests and He helps you go onward. He takes you and doesn't leave your hand till He takes you to God Almighty

So, who is a true friend? A true friend is a person who is there for you — here also — who is protecting you and taking care of you; who is protecting you after your death also; who is taking you all the way back to God Almighty. The Master is only the Guru Who can do this.

So, why don't we love our Master Who is a true friend? Instead, we are taking care of other relationships, which are only going to be there for a few days and will leave us at the time of death. We get so lost in that affection of other people that we forget our beloved Satguru Who is there at the Eye Center. And we are not able to do our devotion.

***Guru seva kar guru rizaao,***
***Aavo tum is dang mein.***
***Guru bin tera aur na koyi,***

***Dhaar vachan yeh man mein.***
***Jagat jaal mein faso na bhai,***
***Nis din raho bhajan mein.***

Swami Ji Maharaj says, "There is no true well-wisher, true relative, or true friend, like the Guru." And, He says, "You should please the Guru by doing your Bhajan."

Now, in reality, when you are doing Bhajan and meditation, you're doing it for the salvation of your own soul. But, when you are doing this, you are pleasing the Master and you are getting His Grace for free. Because, He says, "You bring me the gift of Bhajan and I will shower my Grace on you." So, that is a free Grace that we get when we are doing meditation for our own salvation.

***Jagat jaal mein faso na bhai,***
***Nis din raho bhajan mein.***
***Saadh guru ka kahana maano,***
***Raho udaas jagath mein.***

Swami Ji Maharaj, after saying all of this, says, "When the Sadhus and when the Masters say and explain this in the Satsang, They have your well-being in mind and it is only for your benefit that they say all this." So, you should take it to heart — whether you believe it or you do not believe it — but, you should take it to heart because They are only saying this for your well-being.

When the Masters say this in the Satsang, the only motive They have in Their hearts is our well-being because They see the reality and They know what the reality is. They feel just like They are enjoying that in the bliss of God Almighty. And They are enjoying that reality.

But we are all not enjoying that. They are doing this very selflessly so that we all understand that reality. So, after we take all of this to heart, we should stay detached in our life and we should focus our time on devotion.

Now, we listen to Satsang, we attend, we meet our Masters, and we listen to the Satsangs daily. We should bring about a transformation within ourselves after we listen to the Satsang, which They are giving for our well-being. Because, if we are not doing it, and we are simply listening and not bringing about a transformation in our lives, then we are no different from anyone else who does not have a Master and who's not listening to Satsangs.

So, we are no different if we do not bring about that transformation. When we listen to Satsang and we internalize that Satsang, there is not an iota of doubt that we will have a transformation come about within us. That is a hundred percent given — that if we listen to the Satsang and we internalize it, it will definitely bring about a transformation in us.

So, when you're listening to Satsangs, you should care for your own well-being and you should stay detached from the rest of the world — from your other attachments, which are not allowing you to do your devotion. You should really appreciate that all those attachments are nothing but the delusion created by Kal and Maya. So, you have to get out of that and internalize the Satsangs and make your life.

We are going about our lives and we are carrying all the worries of this world and everything around us and all our relationships. That is why we are in sorrow. We are unhappy because of that. And if instead of doing that, we start worrying about Naam, we start worrying about meditation, and we start worrying about our Master and Satsang, then we will definitely bring about a transformation within ourselves and we will definitely be happy. Because this is the Path of true happiness and we will be rid of all our worries.

Now that you are in this world and you have to carry out all your duties and all your relationships, you have to try and stay detached in those relationships. Do not identify yourself with this world. Look at yourself as someone belonging to the Master and who is duty-bound to carry out his relationships and carry out all the other duties that he has to do for the sake of those relationships here. That way, we will be able to manage our selfish interests here — our interests, our relationships, and all the things around us. And we will also be able to achieve our spiritual objective. We will be able to do both and meet both ends — our worldly ends and our spiritual ends.

***Saadh guru ka kahana maano,***
***Raho udaas jagath mein.***
***Chal bal chodo aur chaturaayi ,***
***Kyon tum pado kugathi mein.***

Swami Ji Maharaj now cautions us about some of the impediments we face when we are doing our devotion.

One is the habit of deceit that we carry within us. We should get out of that habit of trying to deceive, trying to be sly, or trying to mislead others. So, that is one characteristic that we have to get rid of.

The other is our influence. If we are wealthy, or if we are strong, we should not misuse that influence on a weaker person. We should not use either a physical strength to overpower or subdue someone, and we should not use our wealth to, again, overpower or misuse it on a weaker person. So, these are two things.

And the other is that we have an overactive intellect, which we should keep subdued because we should simply follow the instructions of the Masters and go on that Path of devotion. So, all our learning, all our intellect, should be set aside when we are doing our devotion. We should be as

pure and sublime as a five-year-old child and free of every other use of intimidation. And we should do our devotion like that.

So, all these other things, we should try to get rid of them; that is, our tendency to manipulate others through our wealth or to manipulate others through our powers or other influence. All of these things, and our use of intimidation about our knowledge, wealth, or power or influence. All of these things are simply impediments on the path of devotion. They are only stopping us from getting purer and being able to do devotion and becoming successful on this Path.

Sant Mat is a path about cleansing ourselves. It is not about trying to cleanse others and find out mistakes in others. The whole Path is about making ourselves clean because we are the impediment in our own devotion.

Now, Kabir Sahib says, "When I went out to search for faults in others, I looked everywhere. But then, I did not find anyone with a fault. I realized that there was no one worse than me in my search for finding people who were bad." So, that is because, when Saints are looking at others, Saints look at the good in others because Saints do not have any bad or ill will inside.

Usually, whenever you try to see a fault in others, or we are looking at something bad in others, it is a reflection of what we are carrying within. It is our own fault that we see. It is our own vice that we see in others and that is how we are able to identify or try to see that there is some mistake or something bad in some other person — because that is within us.

So, only Masters, They don't have anything bad within Them and that is why They see good in all of the others. But now, when we try to improve this, we cannot do it ourselves. It is only by Simran.

So, Simran, continuous Simran, is the only way you will be able to improve this. There is no other way.

***Chal bal chodo aur chaturaayi,***
***Kyon tum pado kugathi mein.***
***Simiran karo guru ko sevo,***
***Chal raho aaj gagan mein.***

So, He says, "To get rid of all of your vices, all of these impediments, the only way is to do seva of the Master." Now, seva of the Master is to do meditation — to do our Bhajan and Simran because the Master is pleased with that. Wherever you are, if you are doing your meditation, you are pleasing your Master. And that is the only gift that the Master is expecting from you — that you do your meditation, you do your Bhajan Simran.

Now, actually, you are doing your Bhajan Simran for your own salvation. But that is a gift that we are giving to our Master. He is accepting that as a gift that you are giving Him. So, that will get rid of all of your impediments.

***Simiran karo guru ko sevo,***
***Chal raho aaj gagan mein.***
***Kal ki khabar kaal phir lega,***
***Vaha tum jalo agani mein.***
***Abahi samajh der mat kariye,***
***Naa jaanu kya hoy is pan mein.***
***Yo samjaay kahe radhaswami,***
***Maano ek bachan mein.***

Swami Ji Maharaj says, "What I have explained to you, you take it as a cue. You take it as a suggestion for your own benefit — because the present is with you — the future is with Kal."

So, whatever you have, these few days, what I have explained, you may take that as a cue to you for making your life and using that beneficially for your own interest.

***Abahi samajh der mat kariye,***
***Naa jaanu kya hoy is pan mein.***
***Yo samjaay kahe radhaswami,***
***Maano ek bachan mein.***

Radhaswami.

# 16

# Meditation Talk
# 06 Jan 2018 – Morning
## If We Have Love For Lower Forms, Then We Will Be Going Back To Those Forms

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SAINTS AND MASTERS COME into this world time and again. Like that, mahatmas from Kal and Maya are also sent from time to time. So, such mahatmas come and they delude the people and they put them to outward practices — like puja, or like going to pilgrimages, or worshiping deities, or worshiping trees and such other things. And they delude the people into thinking God Almighty is in outward practices.

We have evolved from all of the lower life forms — the 8.4 million life forms that we have come through — and, as a result, we have been given this highest form of living. And, in this form, if we start worshiping all the lower forms, then wherever we have love, we are going to be going there. So, if we have love for lower forms, then we will be going back to those forms.

If we worship stone or rocks, then we will also be born in that form. If you are worshiping a stone deity, you will be again born as a stone.

We see that in Andhra Pradesh this is often observed — where we have a field, which has soil, from seemingly nowhere you will find rocks appearing — big stones appearing — from time to time. That is why it is called Rayalaseema. And these are a kind of life form. These are all people who have worshiped deities like they have been worshiping stone.

If we see a mountain or a hill, that also is a living form. That also grows. It grows from mud and it keeps growing. And when the soul leaves that hill or that mountain then, with air and wind, it gradually starts cracking, and you see it splintering into different stones.

So, we are human beings. And, by following these pursuits of worshiping lower life forms, we are going to go into those lower life forms. That is why Saints and Masters caution us that we have to evolve beyond this and not do those kinds of worships which put us back into the cycle.

So, the Masters give us the Five Holy Names for repeating — for doing our Simran — because our Master, with the Grace of His Master, is connected to God Almighty. So, by worshiping those Five Holy Names and the Master, we will also go back to God Almighty.

Currently, we are in the physical form. Therefore, we see our Master in this form and we visualize Him and we meditate upon His physical form. But, as we transcend within, the Master is also there in the astral form and, like that, in the causal form. So, each time we transcend into higher forms, we see our Master there. He is in the form of Sound Current and He awaits us in each of these forms.

God Almighty is Alakh, Agam, and Anaami. He is Someone Whom we cannot see, Someone Whom we cannot understand, and Someone Who does not have a name. So, it is difficult to fathom God Almighty, to understand or visualize or meditate upon God Almighty. So, the Masters come.

The Masters are the Agents of God Almighty and we are able to see Them. We are able to visualize Them. And They are connected with God Almighty.

Masters come into this form because we are in the physical form. To be able to take us out of this physical form, He has also to adopt a physical form. And, therefore, we have to contemplate on His physical form while we meditate. And once we do that and we go within then, He is in the astral form — and then, in the causal form. And, beyond Par Brahm, He is in the form of Sound and Light. Once we go into Par Brahm, then we are also in the form of Sound and Light.

They do not encourage us to use riddhis, siddhis, or mystical powers here — unlike other mahatmas. Our account of karmas is with the Masters. So, They do not allow us to use these powers.

Therefore, we should give the maximum amount of time to the devotion of our Master. And, by contemplating on His form, we manifest the Radiant Form of the Master within, then our work in this body is done. After that, it is the duty of the Master.

Therefore, it is incumbent upon us to maintain the purity of our physical form at a physical level, at a level of the mind, and in the language we use and in which we talk. We should maintain the utmost purity.

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So, the weather — the atmosphere — is good and quiet and we should make the most of this quiet atmosphere. So, let us get connected to meditation and close our eyes.

# 17

# Meditation Talk
# 06 Jan 2018 – Afternoon

## When We Manifest The Radiant Form Of The Master Within, We Completely Transform And Our Love And Devotion To Our Master Becomes Absolute

KABIR SAHIB, IN HIS BANI, has said, "It is difficult to develop love and affection and devotion of your Master." This is not an easy thing because the mind, over so many lives, over billions of years, has been used to being outwardly focused. It has its love and affection in the outside world. So, it is very difficult to change that habit and bring that love within.

Today, the love that we have is manifested first towards our family — our near and dear ones. Then, it is manifested in the wealth and our belongings and our status and everything around us. So, that is how the mind's love is manifested today. To change that and bring that love within is difficult. So, the mind keeps deceiving us and goes back to what it is used to loving.

But, as we do our Simran and we sit for meditation and increase the time of meditation — and we keep on doing that periodically, regularly — then our mind gradually starts having its love and affection and devotion to the Master. And it starts getting inwardly focused.

The Masters say that by doing Simran, by doing our meditation, even the most illiterate person or the person who is not doing it also starts doing meditation — he also starts doing Simran. And, one day, he also brings about a transformation within himself.

And when we do that effort of meditation regularly, then the Master, Who is sitting within us, also definitely helps us and He extends His Grace to us.

But, if we do not sit and we do not spend that time in His remembrance and devotion, then our Master is also unable to extend that Grace and help to us. So, till we are able to completely surrender at the Feet of the Master and manifest the Radiant Form of the Master within, we cannot be successful.

This is the path of Sant Mat. So, it asks for a complete surrender to the Master. But, Masters have given us an easier way out where we are to do our Simran and bring about that transformation and develop that love and affection for the Master.

So, as we do our meditation, as we do our Simran, we keep making our mind more sublime and we keep getting the Grace of the Master.

And then, one day, with the Grace of the Master, we are able to leave the nine doors and we are able to pull our attention up to the Eye Center and manifest the Radiant Form of the Master within. That is the time we completely transform and our love and devotion to our Master become absolute because, inside, we see the reality. We see that it is one Master and there are lakhs and lakhs of devotees. And that Master, at the same time, is taking care of all of the disciples, all of the devotees — somewhere He is doing Satsang, somewhere He is helping someone. So, when we go within and we see that reality, at that time, our devotion and our reverence for Him becomes absolute.

Today, we do not have the strength to do the devotion and have that much love for our Master. But, by following the Teachings of the Master, when we do our Simran, gradually, we start developing that strength of increasing our love. And we develop the strength to love our Master.

So, therefore, we should do our Bhajan and abhyas — we should do our meditation regularly — and make it a part of our routine. Just like we are doing all of our other activities, we should make sure that we are keeping aside the important part of that time for our meditation and we are continuously doing it without a break.

When we do that, our Master is not far away — He is within us and He sees us and He is there to help us. So, He definitely extends His Grace.

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The time is good and we should make the most of this time now. So, we should close our eyes and sit for meditation.

# 18

# SATSANG
# 06 Jan 2018 – Afternoon

## It Is Only Appropriate to Praise Or Explain Sant Mat To Someone Who Is Really Keen To Understand

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*The paathi sings the Bani of Kabir Sahib, from the book: Kabir Sakhi Sangrah...*

***Bande tu kar bandagi to paave deedaar,***
***Bande tu kar bandagi to paave deedaar,***
***Ausar manush janam ka,***
***Bahuri na baarambaar.***

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Like I have said before, Kabir Sahib came into existence in Kashi, in India. So, He manifested Himself about six hundred and fifty years ago. And, in those days, these practices of deity worship and all outward practices were very prevalent. So, He tried to explain to everybody and He wrote a lot of Banis and He tried to explain to people about the importance of Masters, the importance of the truth of God Almighty and the Path of going and meeting Him. So, it won't be out of place in saying that Kabir Sahib was the first Saint — the first Master.

And just within a gap of around thirty-five years, Guru Nanak Sahib also appeared. And both of Them met also and They stayed together for nearly seven days. And, between Them, They decided how to spread the Teachings and Kabir Sahib went towards the south of India. He went all the way south, explaining the Teachings and Guru Nanak Sahib went in the north. He went to Afghanistan and further up, right up to Dubai and Muscat to explain the Teachings of Sant Mat.

It was very difficult to explain the Teachings and preach the Sant Mat in those days. And it went to the extent that Sikander Lodi, who was the king of that place, on the advice of his spiritual advisor, he even ordered the execution of Kabir Sahib.

So, He wrote this Bani at that time and it is very relevant even today. So, He says, "Do your devotion to God Almighty." Kabir Sahib has written very clearly and explained very clearly and candidly about the Sant Mat. It is like an open book or an open register and He has explained all the facets of this Path in that.

He has explained that in these 8.4 million life forms that one has gone through, he has been given the opportunity of this human birth. And He advises that, in this human birth, you should use this opportunity and do the devotion of God Almighty.

Guru Nanak also has said in His Bani, "If it is a desire that you seek to follow and achieve, then you should desire for Sat Naam. You should desire for going back to God Almighty because that is the true desire, which will give you happiness. Every other desire that you have which draws you outward into this world will, eventually, make you unhappy."

***Man raaja naayak bayaa,***
***Taada laadha jaay,***
***Man raaja naayak bayaa,***
***Taada laadha jaay,***
***Hai hai hai hai hu rahi,***
***Punji gayi bilaay.***

He says, "The mind is the king here and the mind emanates all thoughts. And we, in pursuit of those thoughts, end up doing karmas. It is those karmas that we do which take us into the 8.4 million life forms. Then we have to suffer there. In each of these life forms, the soul is suffering and it is wailing in each of these life forms. The only reason is that the mind is the king there and the mind is driving all of this.

All the 8.4 million life forms, including the human form and including gods and goddesses, all are within the realm of the mind — and mind is 'God'. What we see today is all inverted. The soul is driven by the mind and the mind is driven by the senses and desires. It should have been the other way around — that the senses should have been driven by the mind and the mind should have been driven by the soul. And, because of that, the soul is suffering and the mind is suffering and all the karmas that are being built up have to be redeemed in those 8.4 million life forms.

***Jeevath koi samjhe nahi,***
***Mua na kahe sandesh,***
***Jeevath koi samjhe nahi,***
***Mua na kahe sandesh,***
***Tan man se parichay nahi,***
***Tha ko kya updesh.***

When the Saints explain it during Their lifetime, people do not follow and they do not appreciate what is said. And then, once when one goes from this and goes back into that cycle of life and death, one never knows when one will come back. The person is perennially in that cycle of life and death.

Initially, the soul was very pure. And when the soul was put into these life forms, the soul being pure, knew of all of the karmas that it had done and, therefore, it refrained from doing any bad karmas. And that is how the chaurasi, or the cycle of life and death, was not working.

So, because the soul remembered everything, it did not do karmas. It refrained from doing anything. The cycle of life and death was not working and, therefore, Kal felt, "If this is the case, then my factory is not going to work."

So, Kal stood on one foot for sixty-four chaukriyugas. One chaukriyuga is four yugas. So, that way, he stood for sixty-four chaukriyugas on one foot and asked for three boons from God Almighty.

He had heard the God Almighty telling all the souls, when God Almighty was sending these souls into the realm of Kal Niranjan, that God Almighty had promised to all the souls, "If anyone wants to come back, I will come myself to fetch you." So, remembering that, the first boon he asked was that when God Almighty would come to fetch the souls in His Realm, then He would not show any mystical powers and He would not use any external powers to take those souls back to Him. So, God Almighty should not show any miracle. He should not use any mystical powers. And, by virtue of Satsang, He should explain the Path, and if someone understands it and is willing to go, then He can take that soul.

The second boon he asked was, "Whichever soul I keep in whichever life form, that soul will be happy to stay in that life form."

And the third boon he asked was, "The jiva should not remember the previous lives."

So, after these three boons were granted to him by God Almighty, the soul has been encased and, as a jiva, it is going from one form to the other. And it is continuously going in this cycle of life and death. It does not realize from where it has come, what have been its previous lives, and what are the experiences there, and where it is going to go following this life. So, as a result, it remains in that ignorance in the life form in which it is encased.

When we do our meditation and we leave these nine doors and come to the Tenth Door, when we manifest the Radiant Form of the Master and manifest the Shabd or the Sound Current, the soul at that point realizes all its previous lives. All its experiences unfold and it understands all the lives that it has gone through.

So, it realizes all the previous lives it has taken — the millions and scores of lives it has gone through. And the delusion that it has been under is then quelled.

Therefore, Kabir Sahib says, "The Masters explain and then They leave Their body." We do not understand that and when the soul leaves the body, no one comes back to explain what has happened to it after death.

***Jehi jevari the jag baada,***
***Tu jan baande kabir,***
***Jehi jevari the jag baada,***
***Tu jan baande kabir,***
***Jaasi aata lon jyon,***
***Son samaan sareer.***

Kabir Sahib says, "The rope, or the jewelry, by which Kal has tied all the souls," He cautions us, "Don't get tied up by that rope or that jewelry." And what is that rope? It is the ego.

When we come to the Tenth Door — the Eye Center — we realize that this rope of ours, this ego, is also then broken down. We realize that the 'doer' is someone else. It is not we who are 'doing'.

***Jin guru jaisa jaaniya,***
***Thin ko taisa laabh,***
***Jin guru jaisa jaaniya,***
***Thin ko taisa laabh,***
***Ose pyaas na bhaagasi,***
***Jal lag gase na aab.***

Kabir Sahib says, "The people, as they have got their Masters, accordingly, they have got Their Teachings, accordingly, they have learned." But he says and advises, "It is like a dewdrop is not going to quench your thirst. For quenching your thirst, you have to dig a well. And then, take out that water and drink it."

He says, "According to the teachings that a person has got or has been given by his respective Master, he is going to be limited to that knowledge only." And that is why those teachers who have explained about outwardly things are not going to quench their thirst. One has to actually do that effort to achieve salvation.

So, Kabir Sahib says, "There are different stages of masters, so there are different levels of masters." Like we say that even schoolteachers are called 'masters', or even college lecturers are called 'masters', and even spiritual Masters are called 'Masters', but there is a huge difference in what They are teaching and what They are explaining.

If we go to a primary school teacher and ask him to teach us for becoming a graduate or postgraduate, it is going to be difficult for him to explain and teach us.

Like that, there are different types of spiritual Masters. There are some masters who explain things and make people do outwardly rituals. And then there are some others who explain the theory. And then there are still others who have even crossed the six chakras and have come to

the seventh and they believe that they have realized their soul because, at the seventh chakra, or the Eye Center, one can see the soul.

But, the experience of the soul can be had only after Par Brahm. Only there one can experience the soul.

But people who have reached the seventh chakra, they can see the soul and a lot of 'masters' believe that that is the self-actualization – that is where they have seen their own soul and understood about the soul.

At the seventh chakra, one can see the soul, but there, the soul is still encased in this body — in the physical body. And the full power of the soul can be seen in Par Brahm only, after that, where the luminance of a soul is equivalent to twelve suns. So, that is where one can see the brightness of the soul.

Those who have come up to the seventh chakra are called 'yogis'. And those who have gone up to Brahm are called 'yogeshwars'. And that is the ultimate reach of the Vedas because the Vedas emanate from Onkar, which is up within Brahm. So, those who have reached up to that stage are called yogeshwars. And, beyond that, they are not capable of going. Beyond that, only Saints can go. Saints have gone up to Sach Khand-Sat Lok and beyond. And only They can go beyond Brahm.

That's why Kabir Sahib says, "According to the Guru one has, according to the Master one has, he gets only that much knowledge."

***Jeebya ko de bandane,***
***Bahu bolna nivar,***
***Jeebya ko de bandane,***
***Bahu bolna nivar,***
***So parakh se sang karu,***
***Gurumukh sabhadh vichaar.***

Kabir Sahib says, "You have to be disciplined and you have to keep your tongue in control. So, you should talk less, you should eat less, and you should sleep less to help you in the practice."

As a satsangi, as a shisha, one has to be mindful of these disciplines also. And one should control the food that he eats because, to be successful on the Path, these kinds of disciplines are very important. Even when we eat too much, those also cause illnesses, and they give rise to illnesses in the body. Besides that, they cause us to be more lethargic and we end up sleeping more. So, we have to be disciplined in terms of what we eat also.

Kabir Sahib says, "You should also talk less and it is better if you are quiet and you are connected within. That way, you will get success faster. By talking, you are wasting energies also. And you are getting outwardly focused."

***Jaa ki jibya bandh nahi,***
***Hirade naahi saach,***
***Jaa ki jibya bandh nahi,***
***Hirade naahi saach,***
***Thaake sang na laagiye,***
***Gaale batia kaanch.***

Kabir Sahib says, "You have to stay away from people who talk too much and who don't have the essence of truth within them because these people will then mislead you and take you away from devotion." So, one should stay away from very talkative people because talkative people also tend to lie. And one has to be very mindful about what one says. We have to be truthful in word as well as in thought. It is very important. Truth is of essence on the Path of Sant Mat. Those who are unable to maintain that purity of truth in their thought and in their words will not be successful on this Path.

***Sakal durmati doorkar,***
***Aacho janam banaav,***
***Sakal durmati doorkar,***
***Aacho janam banaav,***
***Kaag gaman gati chad de,***
***Hans gaman gati aav.***

Kabir Sahib says, "A disciple has to be mindful about the vices and about his weaknesses. He should shed off and weed out these weaknesses and these vices and try to imbibe qualities of Sant Mat — higher qualities which will help him on this Path."

Kabir Sahib says, "Masters often write about the weaknesses and They make us aware of all of them." We should be very mindful of weeding out these weaknesses one-by-one when we listen to the Masters. And then, we should also spend more time doing Bhajan Simran, which will help us weed out these weaknesses.

***Kar bandagi vivek ki,***
***Besh dhare sab koy,***
***Kar bandagi vivek ki,***
***Besh dhare sab koy,***
***Voh bandagi bah jaan de,***
***Jaha shabad vivek na hoy.***

In this world, many people believe that by living with their families they are going to be unable to achieve success on the path of spirituality and that, if they go and stay far away in some jungle, or they stay away and they live a life of a recluse, then they will be able to imbibe higher qualities and they will have this vivek, or the power to discern between good and bad, and they will be able to get successful on the Path. But, unfortunately, when they do such things, in the mind, they are still craving for their family. They are still craving for all the materiality that they have left behind. Then, eventually, they will, again, go back to those desires because desires will drive them to the next place where they might go.

So, instead of going into reclusion and subjecting our body to it, we should be a recluse in our mind — we should be detached in the mind and not in the body. The main reason for our coming back into this life and death is our mind. Our weaknesses and all our ills are contained in our mind and not in our body. The body is merely a vessel of the earth and we are going to have to leave it at the time of death.

As we do our Bhajan Simran, we start making our mind purer and detached. And, automatically, we bring about a transformation.

By changing your dress and going and staying in the hills or in the Himalayas or in some temple or in some ashram, that is not going to change your behavior and your mind. Till your mind is cleaned by Bhajan Simran, you are not going to be able to really get that success on this Path and get that detachment.

Therefore, Masters say, "Stay in your family. Stay wherever you are and do all of those worldly things that you are doing. But, take out two and a half hours from your daily routine and spend that time doing the devotion of God Almighty. Do that Bhajan Simran during that time."

***Sadhu bhaya tho kya bhaya,***
***Bole naahi vichaar,***
***Sadhu bhaya tho kya bhaya,***
***Bole naahi vichaar,***
***Hathe paraayi aathma,***
***Jeeb baadhi tarvaar.***

Kabir Sahib says, "What is the point of being a sadhu if, by word-of-mouth, you are going to hurt others?" So, it is better to be an ordinary person, instead of a sadhu, if you are going to be a sadhu and hurt others."

The work of a sadhu is to love one and all. And it is to encourage one to do the devotion of God Almighty. It is to mend broken hearts. That is the work of a sadhu. And also, to help one and all in their need and be helpful to everybody and have a very gracious heart and a very large heart and help everybody. That is the way of a sadhu.

Kabir Sahib says, “Even if you break a temple, or you break a masjid, that is okay. But, never break the heart of a person because that heart is the abode of God Almighty.”

He says, “In the temple, it is a deity. And in the masjid, it is a place, which is kept clean. That is all there is to it. But there is one brightness of God Almighty — it is the reflection of God Almighty — that one can see in the hearts of all people. And that is the true abode of God Almighty.”

So, one should not be a sadhu who demands or who hurts other people. And today, we see that there are so many sadhus who are so demanding when they come to meet their disciples. If the disciples give something to them, they are giving with their own free will. But the sadhus end up demanding things and they put their disciples to a lot of unease.

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Now, I had gone along with satsangis and we had gone to Haridwar and we had booked a transport. We had all gone together in that.

Now, there, one big, well-built pundit entered that vehicle and he started talking about all these practices that they are used to. But, within the whole vehicle, everyone was a satsangi. So, this did not mean anything to us. And we tried to explain to him that, “It's okay. We kind of understood what you've tried to say.” And we also told him, “Okay.”

He insisted that we give him some donation, something in return. And we said, “Okay, we will collect some money together and we will hand it to you.” But he ended up actually fighting with us to collect money from us.

So, this is how sadhus are and this is how all these people are. So, he insisted on money to be paid to him because he was saying, “I have to go and feed so many people and you have to give me at least so much. I will take a minimum of so much an amount from all of you.” But, finally, we boiled it down to saying, “Okay. Forget it. None of us is going to give you that. Whatever each one gives of his free will, take it or leave it.” And then, eventually, some people gave one rupee, two rupees, and that way, whatever we gave him, he collected and left.

So, that way, people mislead innocent people and they talk about spirituality and all outward practices and, that way, they hurt people.

***Madhur bachan hai aushadhi,***
***Katuk vachan hai teer,***
***Madhur bachan hai aushadhi,***
***Katuk vachan hai teer,***
***Sravan dwaar hai sanchare,***
***Saale sakal sareer.***

Kabir Sahib then explains this further and He says, "When you speak in a sweet manner with other people and you behave sweetly with others, that is like medicine to them. So, even those people who are hurt, they feel good when someone speaks well with them, someone speaks sweetly with them."

Now, as opposed to that, if someone speaks harshly and someone speaks badly of and hurts somebody, it is like shooting an arrow at him. So, just like the arrow hurts a person, someone who has spoken very harshly, that remains with that person right till he dies. So, that is the kind of injury we cause by speaking harshly.

So, what we speak is very important and is priceless. We have to be very mindful of what we say. If we speak sweetly to others, then that causes a sweetness to the person who listens — and also to ourselves as we speak sweetly. But, if one speaks harshly, then it hurts both the people. It creates anger in the person who is listening to it and it also creates anger in the person who speaks harshly.

***Bolath hi pahichaaniye,***
***Saahu chor ko ghaat,***
***Bolath hi pahichaaniye,***
***Saahu chor ko ghaat,***
***Anthar ki karani sabai,***
***Nikase mukh ki baat.***

So, Kabir Sahib says, "What we say is priceless and it also reveals the kind of person we are." So, when someone speaks, it reveals what kind of a person he is, what kind of a background he has, what is the kind of knowledge that he has, and how deep this person is. All that is revealed in what a person says. So, He says, "You have to be very mindful of what you are saying." And even when we talk about Sant Mat, we have to be very mindful of what we are saying about Sant Mat and with whom we are talking. So, it is not appropriate that we just go about praising or explaining Sant Mat to one and all because not everyone understands and not everyone appreciates Sant Mat. It is only when someone is really keen to understand about Sant Mat. Then, perhaps, we can explain it to them. But, otherwise, we should not keep talking ourselves like this. It is better to tie our knot and keep that silence and understanding to ourselves.

So, therefore, what a person speaks reveals everything about that person and we come to know about that person. So, therefore, we have to be careful about what we are saying.

***Jin doonda tin paayiya,***
***Gahare paani paiti,***
***Jin doonda tin paayiya,***
***Gahare paani paiti,***
***Jo boura dooban daraa,***

***Raha kinaare baiti.***

Kabir Sahib talks about those people who go in search of oysters and pearls. They go in a small boat and they are called marjivas because they are not afraid of all the perils of the sea and everything that they have to encounter to dive deep and get those oysters or get those pearls.

They go deep in the sea. From a very small boat, where they see some of these shells floating on the surface of the sea, they drop anchor. They wear their clothes for diving and they dive down because they will get those oysters and pearls on the floor of the sea.

So, they endure all of those perils at sea when they dive deep to the bottom of the sea to fetch those oysters. And they start collecting those oysters and those shells, and there, they are subject to large fish coming there that think they are some sort of an animal or an insect and they have to fight all of that. And many times, they also die in the process. And then, eventually, they collect all those oysters and they come out and they get pearls in some of them and they are able to procure those pearls.

But, instead of going into the sea and diving and taking on all of those risks, if someone sits just at the seashore wondering what will happen about their family and what will happen about themselves if they go and something befalls them, such people will remain on the shore only. They will not be able to procure those pearls.

In the same way, when one does devotion, if one dives into the devotion, he will achieve that pearl of devotion. So, those who deep-dive into devotion without thinking around, they achieve that pearl — that Naam of devotion. They manifest the Naam within. And those others who just keep procrastinating, thinking about everything else, those people are unable to manifest the Naam within. They just keep thinking.

* * *

There is an ashram nearby, about twenty kilometers from here. It was founded by one Kayvat Narayan Tata. He used to, earlier, sell bangles. And this ashram has been set up by him. So, he had a good sense of devotion and he used to sell bangles.

So, once, after he had gone out to the market, while returning, on the way, he met a mahatma and he bowed down to that mahatma. So there, both had a discussion and the mahatma explained to him on various things about spirituality and, finally, he asked for being initiated by that master and he was initiated by that master.

And since he got that initiation by asking there itself, because that mahatma initiated him under that tree where they were sitting, he felt, "I got this initiation very easily. And I wonder whether this mantra that has been given to me, whether there is really any power in this mantra?"

So, he asked that mahatma, "You have given me this initiation, this mantra. But how will I know when that mantra manifests inside?"

When he asked that mahatma, that mahatma searched for a white pebble and he gave him a white pebble, which was lying nearby. And he said, "You keep this in your mouth and you do your recitation of the mantra. And the day this pebble starts tasting like sugar, you should realize that that mantra has manifested within you."

So, when he was given this pebble, he decided to straightaway go and do the recitation of that mantra.

Now, he left that box of bangles which he was carrying there itself. And he had a debt also, so he did not worry about his lenders. He did not worry about his family and what would happen to them. He just left everything and just walked away. He went to a nearby hill and there was a cave there and a temple. So, he sat in that cave for the recitation of that mantra.

So, on this hill, very seldom people went, and only some shepherds and such people went there to graze their cattle or their goats. And he sat there in that cave.

There were two cheetahs also in that cave. But he did not get scared of those cheetahs. He did not worry about his life. He just sat there and he started doing the simran, the repetition of that mantra, which was given to him.

Now, you see how God Almighty takes care of everyone wherever they are.

There was a small boy who would go there. He was like a shepherd who would go there. And, every day, he would carry a pot of milk and he would keep it covered by a stone and leave it there for that person to drink.

So, when, in the afternoon, he would break from his meditation, he would come out and he would consume that milk, which was left for him and, again, cover that pot and go back and sit for meditation. And that boy, that shepherd, would again collect the pot in the evening when he would take the cattle back home and come the next day with milk.

So, that way, he sat for three years in that cave. Even the cheetahs, who were there in that cave, also went to a different place. And he sat there, meditating without any fear, and he continued to do that. And, after about three years, while doing that repetition and by doing the simran, his mind became pure and he was able to leave the nine doors and he was able to come to the Tenth Door and come to the Third Eye, and there, he manifested his master.

Now, when he did that, when his Third Eye opened, he realized that the pebble, which was there in his mouth, started melting and it was tasting like sugar.

Now, he felt, “Is it only that stone which will become sugar? Or any stone that I put in my mouth will become sugar? Any stone that I touch will become sugar?” So, accordingly, he started tasting different stones that were lying around. And all of them started becoming sugar.

And these boys who were there, who had come around, they saw that this sage is now eating all these stones. So, they also came to see what was happening and he handed them those stones also — and they were like sugar to all of them.

So, eventually the villagers came and he would give these stones, which would turn into sugar, to the villagers also.

So then, finally, the villagers requested that it is difficult to come on this hill. So, instead, can he relocate to the village?

So, that's where he made an ashram and that's where he has also written about several mystical powers. And, today also, when anyone goes there, they distribute sugar and they give that to everyone who comes there. And they also give free food to all the people, to all the poor people, around.

So, that way, when he decided to check out that mantra and decided to go in and see for himself, there may have been so many thoughts that would have come to his mind — about his family, about the moneylenders, about his business, about several other things that would come to his mind — but he stayed very firmly resolved in what he had set out to do and he achieved it.

So, that is what Kabir Sahib is saying, “The person who has gone in the deep sea to fetch the pearl has been able to procure that pearl. But I have been sitting on the beach and I have been thinking only and, unfortunately, I have not been able to get that pearl.”

That is what happens in devotion. When we sit, we start thinking, “Maybe I will sit for meditation tomorrow, or I will sit the day after, or I will sit later in the day, or I will sit when I'm a little older, when I'm seventy years old I'll focus my full time.” All this procrastination will not help in the devotion.

Therefore, you have to be very firmly resolved in your mind and you have to give those two and a half hours every day for your meditation.

***Jin doonda tin paayiya,***
***Gahare paani paiti,***
***Jin doonda tin paayiya,***
***Gahare paani paiti,***
***Jo boura dooban daraa,***
***Raha kinaare baiti.***

Radhaswami.

# 19

# Meditation Talk
# 07 Jan 2018 – Morning

## If We Have Any Kind Of Calamity Or Problem, We Can Sit In Meditation And Contemplate On The Master

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IT IS INDEED VERY IMPORTANT that we should spend that two, four, six hours after Satsang, as much as we can, without talking and socializing so that we can absorb and internalize whatever has been said in the Satsang. Because, when we sit in quietude and we internalize what has been said by the Master, then that gets stabilized and we are able to try to walk the Path of those Teachings. Otherwise, it just is something that we hear and we leave out.

When we are sitting in the Satsang and the Master is talking, we should pay attention to the words being spoken by the Master. And, that way, we will be able to absorb those words.

Now, when we are seeing the Master, if we are doing Simran, then we will not be able to do that and absorb all the words that the Master is saying. However, we can do Dhyan while we are sitting. So, we can contemplate on the Master's form while we are listening to what He is saying.

The Saints and Masters have various measures to redeem our karmas and reduce our burden. When we listen to the Satsang and what They are saying, that also redeems our karmas.

When we do Simran – Dhyan – Bhajan, that also reduces our karmas.

When we are seeing or we are in the presence of the Master, and He looks at us or we are looking at Him, even that has an effect of redeeming our karmas.

And then when we have the Prashad — we consume the Prashad given by the Master — when we lovingly consume that that also has the effect of redeeming our karmas. That way, Masters have several measures to help us redeem our karmas.

If we sit for meditation every day and we do our Simran regularly then, if we have any kind of calamity or we have any kind of a problem, we can sit in meditation and contemplate on the Master. Many times, the Master comes and even gives His Darshan and talks and explains and helps us.

* * *

There was a disciple of Sawan Singh Ji Maharaj called Lakha Singh. And once, he was passing by a forest. He thought, during the daytime, he would be able to cross the forest, but he could not do that. And he was in the middle of the forest when it became dark.

There were wild animals in that forest. It had become quite dark and he was not able to find his way out of that forest. So, he sat down to meditate and he did his Simran and meditated upon his Master, Sawan Singh Ji Maharaj, and asked for help to be shown the way.

And, in some time, Sawan Singh Ji Maharaj gave him Darshan and He suggested to him that he should go towards the north. There was a village that he would come across shortly and he should stay there the night and then move from there the next morning.

That way, he started walking towards the north and, in some time, he heard some dogs barking and he could feel some sound and he got assurance that that village was there. So, by about 2:00 AM, he reached that village. He stayed in a temple that night and then left the next morning.

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Once, in 1974, when I was in the ashram, I used to have a problem with my stomach because, by eating a lot of sweets in those days, I had worms and that used to cause a lot of pain and discomfort in my stomach.

So, Somanath Baba Ji suggested that I go to the government hospital, which is Victoria Hospital — it's a large hospital in Bangalore. He suggested that I go there and show the doctor and take some medicine. So, I had gone there and I took that medicine and, while I was returning, I had to board a bus.

Now, that was a very crowded bus, and people were crowding to get in. I also got both the railings with my hand and I was the last person to enter the bus. I felt that, gradually, people would get inside and I will also be able to move in. So, I stood there at the doorway – hanging out, with both my hands held to the railing.

So, the bus started moving and I felt that people would go inside. However, it was too crowded and the people were not so courteous and they were, instead, pushing outward. And, as a result, I could not hold on to that railing. I had to leave one hand and I was about to fall, but I could definitely sense that someone was holding me and supporting me from behind. And this happened for nearly half a kilometer as the bus moved. There was some support that was there from the back, stopping me from falling down.

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When we do our Simran and Bhajan every day, that power of the Master definitely helps us when we have any kind of problem. So then, we should do our Simran Bhajan because, by doing that, we get the Grace of the Master. The Master also feels happy and we are able to get His Grace.

That way, whatever karmas – the Kriyaman karmas that we are incurring on a daily basis — those Kriyaman karmas get reduced because of the Bhajan Simran that we do and because of the Grace of the Master.

The Pralabdh, or the fate deeds that we have been given, we have to bear those and go through those fate deeds because our life has been sketched out on those fate deeds. However, with the Grace of the Master, where the suffering is enormous, it gets reduced to a very large extent as a result of the Grace of the Master.

So, we should do our Bhajan Simran every day, without fail, just like we do other things in the routine every day. In that way, we should do Bhajan Simran also and make it a part of the routine because we have been given this life to do that Bhajan Simran — that devotion of God Almighty.

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So, the atmosphere is quiet and the mind is quiet. A quiet mind is good for meditation. Sant Ji used to often say, "Quiet your mind before you start your meditation." So, we should make the most use of this time and close our eyes and sit for meditation.

# 20

# Meditation Talk
# 07 Jan 2018 – Afternoon

## The Only True Caste Is That Of A Man And A Woman

IN DEVOTION, there are several impediments and inhibitions – like our caste, creed, and religion. So, all these are impediments in the way of spirituality — in the way of devotion.

We have our ego around our caste — that we may be of a higher caste, or we may be of a higher creed, or color, or we may be of a higher religion. And, we may be of a higher status in society so, how is it that we can go and bow down to the Master? How can we go in a gathering like that?

So, these religions — and all of these other castes, creeds, etc. – have all been created by us. They have not been created by God Almighty.

Six hundred and fifty years prior to now, there was no Sikhism. It was only after the ten Sikh Gurus — and, thereafter, the Guru Granth Sahib being made the Guru — that Sikhism started.

Likewise, even from Mohammed Sahib, the religion of Islam started. Otherwise, there was nothing before that.

Christianity started after Jesus Christ. So, that was also nearly two thousand seventeen years ago. And, before that, there was no Christianity.

Even the Buddhist religion started after Buddha and there was no such religion before that.

So, these religions have come like this.

Likewise, people used to do different occupations and, accordingly, they got classified in different castes and people started calling them by those castes.

The only true caste is that of a man and a woman. These are the only two different castes that have been created by God Almighty. Other than this, there is no other distinction that has been created by God Almighty.

Once we leave this body and we go to God Almighty, there nobody asks for your caste or creed or religion. So, there only, you will be respected for your devotion.

When you go to the Lord of Judgment, he only sees the karmas you have done – good karmas or bad karmas. There, if you have good deeds, then you may get another human form. And, if you have bad deeds, then you would be put in the 8.4 million life forms.

So, karma is of the essence in these worlds. And, according to the karmas, one gets put into another life form. Your next life and your future depend on the karmas that you are carrying.

We have to carry on with our devotion. And, every day, we should listen to our Satsang and we should do our Bhajan Simran and spend those two and a half hours doing that every day.

Sant Ji used to say, "You leave a hundred things and sit for Satsang, and you leave a thousand things and sit for your Bhajan Simran."

So, when we get steadfast in our meditation and in following the instructions of the Master, the Master also gets an opportunity to extend His Grace to us.

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The atmosphere is quiet and we should make the most of it. So, we should close our eyes and get connected with Simran and Bhajan.

# 21

# SATSANG
# 07 Jan 2018 – Afternoon

## God Almighty Has Identified You As A Soul To Come Back And Merge With Himself — He Has Sent The Master To Bring You Back

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*The paathi sings the Bani of Kabir Sahib, from the book: Kabir Sakhi Sangrah...*

***Guru ko keeje dandavat,***
***Koti koti parnaam,***
***Guru ko keeje dandavat,***
***Koti koti parnaam,***
***Keet na jaane brung ko,***
***Voh kar le aap samaan.***

This is the Bani of Param Sant Satguru Kabir Sahib. Before I start the Satsang on the Bani, I would like to bow down at the feet of SomAjaib Who have made me capable of doing this Seva. It is not the capability of an individual jiva to understand the Bani of the Saints and explain it. It is these two great Saints Who are there within and Who are helping in being able to explain it. Like I have always been saying before, I got the company of the Masters. For three years, I got the company of Somanath Baba Ji. And, for eleven years, I got the company of Sant Ajaib. And there, He helped me in all respects.

Sant Ajaib Singh Ji has helped me in all respects in terms of giving me resources and also on the spiritual side. And He has showered so much Grace on me; it is not possible for me to ever repay it.

For me, both of Them are Gurus — Somanath Baba Ji and Sant Ajaib Singh Ji. And it is because of Their Grace that I am able to do this Seva.

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As individuals, we never know how much mercy and how much Grace the Master has showered on us. That is why Kabir Sahib says, "An insect, how will he ever know the kind of grace that the Mason wasp is showering on him by converting him from an insect into a Mason wasp?"

The Mason wasp makes these small mud dwelling units for caterpillars. It makes them around the windows and doors. It first prepares all of that; and then, it goes and catches caterpillars, which are very small. And first, it makes them unconscious; and then brings them and puts each caterpillar into each hole and seals it.

It brings one caterpillar and puts it in the hole it has made of mud, and then it makes it unconscious so that it doesn't leave. Then, again, it goes and fetches more mud and then seals that chamber. That way, it brings caterpillars and seals all of them. And, early morning, at around four o'clock, it makes them listen to its sound. As that caterpillar listens to the sound of that wasp, it starts transforming. It starts growing wings. It starts getting its feet changed. So, that way, it transforms into that Mason wasp itself. By listening to the sound of that Mason wasp, that caterpillar completely transforms itself and it gets converted into a Mason wasp. And then, it gradually breaks out of that chamber and is completely transformed into a Mason wasp. This is a very unique feature of this wasp because it doesn't lay eggs. It always extends its progeny like this.

First, when that Mason wasp goes and catches that caterpillar, that caterpillar is afraid as to what that Mason wasp is going to do — whether it is going to eat it. That Mason wasp makes it unconscious and after that, when it listens to the sound and it gets completely transformed, it also starts flying like the Mason wasp.

So, that is why Kabir Sahib says, "I bow down crores of times and lay prostrate at the feet of my Master because it is with the Grace of my Master that He has transformed a person. He has transformed the person and taken him back to God Almighty and made him transform into the Master Himself. That is why I bow to His feet."

Kabir Sahib says, "That is why it is not possible to sing the praise of the Master. If I make a pen of all the trees of this world and I make paper from all the continents, and I make the ink from all the seas and the oceans, even then I will not be able to write enough praise about the Master."

In another Bani, Kabir Sahib says, "The philosopher's stone converts iron into gold. But the Master converts the disciple into a Master." So, He is much more precious than a philosopher's stone.

So, the Master transforms the disciple into a Master. That is why Kabir Sahib says, "That insect, which is being picked up by the Mason wasp does not know, but it is getting transformed into a Mason wasp with the grace of that Mason wasp.

The Master showers limitless Grace on us. And, for this, He doesn't even take a rupee in return for the initiation He gives us. And He takes all of our scores of bad karmas, which are going to take us to hell for a countless number of years. He assumes all of those bad karmas and goes into the Mansarovar and washes off those sins. And then, in the astral form within, He is always

helping us in all our pursuits. The Master helps us in a countless number of ways and we are blind to see that. We are unable to fathom the kind of mercy He is showering on us. He is helping us, even when we are completely unaware of what He is doing.

So, if we come to know the kind of Grace that the Master is showering on us, then we will start dancing with joy. Therefore, Kabir Sahib says, "I bow down crores of times at the feet of my Master."

***Jagat janaayo jehi sakal,***
***So guru pragate aay,***
***Jagat janaayo jehi sakal,***
***So guru pragate aay,***
***Jin guru aankh na dekhiya,***
***So guru diya lakhaay.***

He says, "The Power, which has created all of these worlds — all of these planes — that Power comes and gives us Darshan in the form of a Master. And it is that Power, which opens our Third Eye and takes us back and shows Itself to us."

Nanak Sahib says, "It is the Sound Current, which is emanating from God Almighty. That Sound Current has created this sky, It has created this earth, It has created the air, and It has created everything. It is that Sound Current, which is resonating at the Eye Center. And It is that Sound Current, which has manifested in the form of a Master and has come before us." So, He says, "That Power, which has created this whole world has taken the form and manifested as a Master and has come before us."

***Satguru sam ko hai sagaa,***
***Saadhu sam ko death,***
***Satguru sam ko hai sagaa,***
***Saadhu sam ko death,***
***Hari samaan ko heth hai,***
***Harijan sam ko jaath.***

Kabir Sahib says, "There is no true relative like the Master because, when the Master initiates us, He holds our hand. And then, He doesn't leave that hand till He takes us back to God Almighty.

At a worldly level also, at every step that we take, He is constantly watching over us and helping us and extending His Grace on us. So, we are indeed fortunate to have that Grace showered on us by our Master. He is there at all times with us. Once He has initiated us — He has held our hand — He is always with us.

At the time of death, all the relatives leave us, but the Master is always there. He takes us at the time of death also and He protects us. He doesn't leave us for a moment — wherever we are, the Master is always with us.

At a worldly level also, He is with us. After our death, He is there to protect us. He holds our hand and He is there with us in all the planes above. And He doesn't leave our hand till He takes us back to God Almighty, our True Father. That is why Kabir Sahib says, "There is no true relative like our Master and, also, there is no one as merciful as the Saint, as the Master.

* * *

You can see me. I was born in a farmer's family. And there was no one to give me even four annas. I spent around fourteen years in the ashram. But, you can see before you, how much Grace Satguru has showered on me. Today, He has left me capable enough to help others also. That is the kind of Grace that has been showered by the Satguru. So, the point of telling you this is that Satguru is very merciful.

See? When we were staying in the ashram, Baba Ji used to give us one pair of clothes. And, each year, we would get one pair. Then, when they would tear also, we had our needle and thread and we would stitch it. And that is the state I was in. I could not afford another pair of clothes. So, you can see how much Grace that He has showered.

Today, I am able to help others also and that is all because of the Grace of the Master. I would never have imagined that there would be foreigners who would come here and attend Satsang. Now, all of that is the Grace of the Masters only.

If you are benefiting by coming here — something of yours is getting done — then that is the Grace of Somanath Ji and Sant Ajaib Singh Ji. I pray to Them that, in the future also, They grace you and make you capable of doing more devotion — and that you spend more time devoted to your Masters.

***Satguru ki mahima ananth,***
***Ananth kiya upkaar,***
***Satguru ki mahima ananth,***
***Ananth kiya upkaar,***
***Lochan ananth ughariya,***
***Ananth dikhaavan haar.***

The Grace of the Master is, indeed, limitless because it is only with His Grace that we are able to see God Almighty. God Almighty is formless and we cannot fathom God Almighty — we cannot see Him. We cannot even name Him. So, He is That and we are able, by the Grace of our Master, to go back to that God Almighty and see Him and experience that ourselves. This is all because of the Grace of the Master.

When you come to the Eye Center, you will experience this — you will see your Master in everybody. Everyone you see. You will see the form of your Master. If you will see a tree, you will see the form of your Master also. And if you even see a dog, you will see your Master there. So, you start seeing your Master everywhere. And that is a stage you will come across when you come to the Eye Center.

When in the Dwapar Yuga, Kabir Sahib took Indra Mati and They went for the Darshan of Sat Purush. When the Lotus opened and Sat Purush manifested, she was surprised to see that Sat Purush gave her the Darshan in the form of Kabir.

So, when she saw that — because God is formless, God Almighty has no form and He manifested in the form of Kabir Sahib and gave her the Darshan as Kabir Sahib — she bowed down to Sat Purush. And she also asked Kabir Sahib, "You came and you awakened me at a human level and here you are God yourself! So, why didn't you tell me that you are God yourself there? Why didn't you show me you are God there Himself?"

So, Sat Purush told her, "It is because you have come here and you have seen Me. That is why you believe Me here. But, if I come as a Saint on earth and I say that I'm God Almighty, who will believe me?"

Therefore, Kabir Sahib says, "The Grace that the Master showers — because He takes you to go God Almighty — His Grace is limitless and you cannot compare that Love, Mercy, and Grace that is being showered by the Master with anything." Only when we go within and we see His Radiant Form, we come to know the power of the Master.

***Jehi khojat brahma take,***
***Sur nar muni aru dev,***
***Jehi khojat brahma take,***
***Sur nar muni aru dev,***
***Kahe kabir sun saadhva,***
***Kar satguru ki seva.***

Kabir Sahib has explained this so candidly, He has explained very clearly, and He has detailed it so much in this Bani. This Bani is also our 'syllabus in class 6'.

So, in school also, our teacher used to read this same Bani and he would explain. But, that teacher, what would he be able to explain? The depth of the Bani of Kabir Sahib?

So, only when you see a Master within, then you understand the depth of what Kabir Sahib has written in this Bani.

Those teachers would say that you should respect your teacher, you should learn from your teacher. The level of that teacher was of a person who teaches in school. So, he couldn't

possibly fathom what Kabir Sahib was meaning by 'Satguru' and what He was trying to say in the Bani.

Kabir Sahib says, "Brahma is even meditating today and trying to see God Almighty. He has not been able to fathom that. He has not been able to see God Almighty."

Like that, there are 330 million gods and goddesses who are trying to meet God Almighty and trying to do the meditation of God Almighty. They are also not aware about God Almighty.

So, everyone is trying to meet God Almighty. But that God Almighty has manifested in the form of a human being and He is sitting in front of you. And that is the kind of Power, which is not something forthcoming to even the creator, Brahma. So, we should appreciate that and we should bow down to that Power.

***Kabir guru gurua milaa,***
***Ral gaya aate lon,***
***Kabir guru gurua milaa,***
***Ral gaya aate lon,***
***Jaath paath kul mitgaya,***
***Naam daraiga kaun.***

Kabir Sahib gives the example of how the Master assimilates that disciple and makes him merge into God Almighty. He gives the example of how we make dough out of flour. And when we take that flour, we mix water with it and we mix a little salt. So, that disciple is like that salt, which is mixed in that dough. And then, there is no more salt — no individuality of that salt. But that whole dough has become that salt. It has gained the taste of that salt. But that salt has lost its identity and is now part of that dough.

That is how the Master teaches and assimilates that soul — that disciple — and makes him as Himself. And that disciple then loses his caste, creed, and color, and religion, and all of that, and identifies himself and merges with the Master. That is what the Master does for him.

***Gyaan prakashi guru milaa,***
***So jan bisari na jaay,***
***Gyaan prakashi guru milaa,***
***So jan bisari na jaay,***
***Jab sahib kirpa kar jaaniye,***
***Tab guru milaya aay.***

So, He says, "When you get a perfect Master, you should follow those instructions of that Master and follow that Path." Because you are, indeed, fortunate to have the company of that Master. It is only with the Grace of God Almighty that you have got that company of that Master.

When God Almighty has identified you as a soul to come back and merge with Himself, He sends the Master to bring you back and that is how you get in the company of the Master. That is how God Almighty works. And He is doing everything. He is the Doer but, because of our ego, we believe that we are doing it.

***Guru saheb kari jaaniye,***
***Rahiye sabhadh samaay,***
***Guru saheb kari jaaniye,***
***Rahiye sabhadh samaay,***
***Mile tho dandavat bandagi,***
***Pal pal dhyaan lagaay.***

Kabir Sahib says, "Understand your Master as God Almighty and follow the Teachings of your Master. Do your Bhajan Simran and follow the instructions given by your Master. When you do that, you will get the Grace of your Master."

So, Kabir Sahib says, "We should have reverence and we should bow down to our Masters."

Swami Ji Maharaj mentions in His Bani, "We should have full love and affection and devotion to our Master. And whenever we go and meet and take Darshan of our Master, we should go with full love and affection."

God Almighty is a mirror and He mirrors our feelings and our reverence. So, when we go with full reverence, devotion, love, and affection to the Master, the Master also reciprocates by mirroring our own feelings. So, we should always be very mindful when we go and meet our Masters.

The example He gives is that when a mother sees her infant and that baby starts talking — whatever word that baby speaks — she repeats it. She keeps repeating it and she looks forward to that baby saying some more words.

Like that, we should have reverence to our Master. Whenever He speaks something we should be able to assimilate whatever He says with full love and affection and be very reverent and have our devotion.

When we listen to the Masters, we should listen with full reverence and very single-mindedly listen to what the Master is saying. Even at home, when we are playing the Satsang on a DVD or we are listening to a cassette, we should leave all our work and we should very single-mindedly focus on what He is saying in the Satsang and listen to it with full attention.

Otherwise, what happens is that we are listening, the DVD is playing, some children are playing there, or we are cooking our food, or we are doing other such things. We are not fully attentive to what the Master is saying in that Satsang.

Now, that way, what happens is that respect and reverence we have for each word that the Master is uttering keeps diminishing in our mind. So, when we actually go and sit in the presence of a Master also, we are not able to single-mindedly focus on what the Master is saying and we are not able to appreciate everything that the Master is saying.

Therefore, at all times, whenever the Master is present, we should listen very carefully to what He is saying. At that time, we need not do Simran, but we can do Dhyan of that Master sitting in front of us. Likewise, when we are playing the DVD at home, we should single-mindedly listen to what is being said. We can have the Dhyan of the Master while we are listening.

Always remember that, in a Satsang, when you are listening to the Satsang, that Satsang is for you. Don't assume that there are hundreds of other people sitting and that Satsang is being said for other people. It is always meant for you. So, you should only appreciate that and assimilate everything that the Master is trying to convey to you by that Satsang.

* * *

Sawan Singh Ji Maharaj had been given a shawl by Pratap Singh Ji and He had been given Prashad also. So, He had high reverence for His Master and He had that Prashad. But every time He would go to initiate, He would always place that shawl on top as a mark of respect and reverence, and only then He would give initiation.

* * *

This was told to Bibi Lajo by Sawan Singh Ji Maharaj. Once, when she was giving Him His turban cloth, He was inspecting that turban cloth and He saw that it was torn at a place. So, He told Bibi Lajo, "Discard this turban cloth and get me a new one." So, she brought Him a new cloth, but she kept that old cloth with herself.

So, He asked her why she has kept that old cloth? And He said, "Dispose of that."

She said, "No, no. I would like to keep it. Because it belongs to you, I would like to keep it."

So then, He smiled and He said, "Yes. Shabash. Good. Because this is how I also have this shawl of mine."

This is how He related that incident to her.

* * *

So, that way, we should have reverence for our Master and we should have love and affection for our Master. When we meet Him, we should listen to Him with that same love and reverence. When we are doing seva also, we should have that love and reverence. And, even when we sit for our meditation, we should sing a bhajan to bring about that reverence.

So, at all times, we should have that reverence and love and affection for our Master.

* * *

When I was in the Kengeri Ashram, I had been given the seva of guarding the periphery of the ashram. It was a big ashram of nearly a hundred and ten acres. And there was no boundary wall. There was a lot of theft and pilferage that used to take place. So, Baba Ji had given me the duty to go take a round of that periphery. And, with my vessel, I would take rounds of that for the safety of the ashram.

Now, I had not been given permission to sit and attend the Satsang. I had been told by Baba Ji that, during that time, I should go and take a round of the periphery. But, I could not stand that separation from the Master. So, I would wait till He would come for the Satsang. And then I would watch Him all the way from His room. When He would come and go in the hall and start the Satsang, I would observe all that with a lot of love and affection. And then, I would go around that ashram. I would blow the whistle and I would walk that entire periphery. It would take me nearly forty minutes for completing that. And, by the time I came back, the Satsang would still be going on. So, since I didn't have permission to go inside and sit, I would watch from a window.

There were these glass windows, and in those glass windows, there were these small flowers that were made as a design. One could see only through those flowers. So, I would keep looking at my Master through that because I just could not stand being away from my Master. So, I would do that.

And then, whenever I took rounds of the ashram, I would continuously do Simran. And so, because of this, in about one and a half years' time, my attention of my soul started retracting to the Eye Center — in just about one and a half years' time. And I felt that this duty had given to me only to do Simran. I had nothing to do with anybody else. I used to go on these rounds, I would do my Simran, and I would have this routine of watching my Master.

So, it was that love and affection for the Master, and this Simran and His Grace, with which I could progress.

I used to do this seva, and because it was very strenuous and a difficult seva, I had to keep awake in the night. I used to avoid eating food also because it would cause a kind of sickness by eating a lot of food and doing this kind of seva.

So, Baba Ji Himself had instructed Pushpama that I should be given a glass of milk every day and whatever food was left over of Baba Ji's — whether it is one roti or two rotis — that should also be given to me. I was extremely thin at that time doing this seva. And, after doing the seva in the night also, I would continue in the daytime to do seva.

I used to have a little bit of that roti, which would be sent, and I avoided eating too much because then one would feel sleepy. So, I would have that glass of milk and eat a little bit of that roti and then, distribute that to the others.

After that night duty, at six o'clock, we would all go again to do the seva in the farm. So, that would continue. And then, I would have prepared one cup of tea before that and then go on to that seva. Around 1:30, there was the bell for the langar. So, I would have that lunch, and then I would sleep at two o'clock up to six o'clock in the afternoon.

Even Bernard and Dominique used to be there. They know this routine. They came in 1975 and they were initiated. And that was one year since I was there. So, they are aware of this routine and they used to do a lot of seva also. And, six months, they would stay in the ashram; and then, six months, they would go back to France.

Four days before Somanath Baba Ji left to His sharir, He called me at three o'clock in the afternoon.

Now, as I said, I used to do seva all night and then, up to 1:30, we would do seva in the farm. I used to be in a very deep sleep in the afternoon, from two o'clock to six o'clock.

So, I was awakened at three o'clock when Somanath Baba Ji called me. And when I would sleep — I was very thin — I was in a very deep sleep. My eyes were all red. And, because of that seva also, all the bones of my body would keep cracking as I woke up; or even when I turned and twisted in my bed, all my bones would keep cracking.

When Baba Ji called me at three o'clock, I was really scared — and I went up to Baba Ji. And there, Bernard, Menon Ji, Nayar Ji, and Pushama, all of them, were standing in a row in Baba Ji's room. And I first got scared. I thought someone has complained about my night seva and wondered what has happened? So, I was wondering, and I was still not fully in my senses with my red eyes there.

So, Baba Ji then told me, "Tomorrow, at 4:00 AM, the tractor will go to Betta Ashram. So, you should go with them. And then, after I go, you have to take care."

I did not understand what He said exactly.

So, the next day, accordingly, at four o'clock, the tractor left. Bernard drove that tractor from the ashram to Betta. And, along with me, there were other sevadars also. So, we went to the Betta Ashram.

There was something that we had to also bring from there. And, Baba Ji had told us, "Come back in one day — after you reach Betta — you come back the following day.

But, unfortunately, something happened and we took one day longer to come. And that was, indeed, unfortunate because, when we came back on a Saturday, Baba Ji was in a very deeply serious condition and He was unable to talk. So, we could not listen to what He was saying. And, on Sunday, He left His body. So, we never got to talk to Him after that.

Now, I did not understand the true meaning of what He had told us. That was explained to me by Sant Ji in 1985 when I met Him.

He explained to me, "What He meant was that you have to do seva after He leaves His body." And I had understood that He would come to Betta Ashram and I would continue to do seva there. So, this was explained to me by Sant Ji — that my duty is in Andhra Pradesh to do seva there.

So, He told me that I have to do seva there. It is my duty to be in Andhra Pradesh. And we are currently also located quite near the Betta Ashram. He told me, "Whatever this is, I am telling you with the instructions of Somanath Baba Ji only. And He has instructed that you should go there and do Seva. All the saplings that have been planted by Somanath Baba Ji — you have to go and water all of those.

So, this is the way — how the great Masters have worked.

***Guru saheb kari jaaniye,***
***Rahiye sabhadh samaya,***
***Guru saheb kari jaaniye,***
***Rahiye sabhadh samaya,***
***Mile tho dandavat bandagi,***
***Pal pal dhyaan lagaay.***

Radhaswami.

# 22

# Meditation Talk
# 08 Jan 2018 – Morning

## Naam Alone Knows The Greatness Of Naam — And The One Who Does The Simran And Dhyan Of Naam

ALL THE SAINTS HAVE TALKED about and praised the greatness of Naam. And, Naam, one can get only with the fully attained Saint. So, in this Bani which has just been sung, it is said, "Naam alone knows the greatness of Naam — and the One Who does the Simran and Dhyan of Naam." So, only They know the greatness of Naam.

Naam is the Sound Current that resonates at the Eye Center. There are more than seventy million mantras. All the mantras are contained within the Naam. And the Masters take the soul back to God Almighty through Naam.

Naam has created this entire world and everything that we see around us. And Naam is resonating at the Eye Center of everybody.

* * *

Dru also had done the meditation of Naam. And Dru got the perennial kingdom and he rules the galaxies and the universe. As long as he is there, all of the galaxies will be there. And he got the Naam from Narad Muni.

So, he was initiated by Narad Muni and he was given the jap of the simran of Narayan. And as long as this world is there, Dru will be there. But then, he is also within this realm of destruction. And Naam that resonates at the Eye Center is far above that.

Even Vishnu has taken nine avatars so far and he has also come into this world. Whenever the burden of sins increases and it gets unbalanced, Vishnu takes an avatar and he comes. And he then balances things out and he attracts people to follow on his teachings. He has, so far, taken nine avatars and the last avatar was of Gautama Buddha. And that was the last avatar that he has taken. The tenth avatar that he will take will be of Kalki, who will bring an end to the Kali Yuga.

Even at the end of the Dwapar Yuga, he took an avatar of Krishna and he came into this world because the people who were there in the Dwapar Yuga were very powerful — and that could

not continue into the Kali Yuga. So, he had to come to end all of that. And that is how he caused this Mahabharata to happen. He caused all of the powerful people to kill each other.

First, he got all the Kauravas killed and all of the other supporters and all the other clans. And then, eventually, the Pandavas, who won that war, were told by Krishna to go into the Himalayas in penance. And then, they were supposed to kill themselves there.

So, that way, these gods take avatars and come. And there are different reasons for them to take avatars into this world. Their teachings are also followed by people; however, they cannot give salvation. The salvation can only be achieved through Naam, which can only be given by a True Master.

Therefore, we should make efforts to manifest the Sound Current within and go and experience it ourselves. Once we do that, we will truly understand the greatness of Naam.

* * *

So, the atmosphere is quiet and we should make the most of it. We should close our eyes and sit for meditation.

This meditation will get over at nine o'clock, so all of you please, silently, after you're done with this meditation, please carry out from here and there will be no bhajan at the end of this two-hour session.*

**This was the morning of initiation given separately to new initiates in Babaji's room while the sangat meditated.*

# 23

# Meditation Talk
# 08 Jan 2018 – Afternoon

## King Dhritarashtra And The Pralabdh Karma That Maya Set Forth For Him

KAL AND MAYA MADE THIS WORLD. And they have made karma as the essence of this world. So, as one incurs the karmas and one does his deeds, he has to, accordingly, be given the next life. He redeems those deeds, which he has created himself. And, accordingly, he gets the deeds cast out for him in that life. So, his sorrow, joy, his gain and loss, all of that is determined according to his karmas.

There are three types of karmas. They are the Kriyaman karmas, the Sanchit karmas, and the Pralabdh karmas.

Kriyaman karmas are those karmas, which we are currently incurring in this life. So, since the time that we are born, till our death, the karmas that we are incurring — whatever we are doing — those are Kriyaman karmas.

Sanchit karma is our store of all of those karmas that we have incurred in all of our human lives. So, all the karmas that we incur are all stored in the Brahm by Kal and Maya.

From the Kriyaman karmas that we have incurred in this life, part of that will get assigned to the next life, and part of that is stored in Brahm by Kal and Maya. Because, at any point — even if we are without any karmas — they will then take the karmas from that store of our karmas in Brahm and use those to cast out our next life.

Pralabdh karmas are our fate deeds and those are the set of deeds or karmas that we have incurred in our previous life and part of it is from our Sanchit or our stored karmas. So, a combination of these two are mixed up by Maya and that determines our Pralabdh karma. And those are our fate deeds on which this life is cast.

* * *

Dhritarashtra was a king, and he had all the possible wealth that one can imagine. And he had more than a hundred children. So, he had everything that one could possibly wish for. But, he was blind and, as a result, he was always unhappy. He also had the power of his previous tapas

and he could look back and see a hundred of his previous lives. And he saw that, in all of his hundred lives, there was no karma that he had done, which would have resulted in him being blind in this life.

The people who are doing tapas in the Himalayas— the austerities that they are doing — when these austerities are fulfilled and they complete that tapa, then they are entitled to staying in the heavens — in Vaikuntha or Kailash, depending on whose tapas they are doing. But if for whatever reason, those tapas remain unfulfilled — or are unfinished in that lifespan — then they get the next life as a king or as a person of high stature.

In that way, Dhritarashtra also, because of his previous tapas, had that knowledge of his previous births. And he was always unhappy and he was unable to find any cause or reason why he was blind in this life.

So, when Lord Krishna came, he met Lord Krishna. He was in this state of depression and he asked Lord Krishna as to why he was blind in this life when, in the past hundred lives that he could look back into, he could not find any reason that would require him to be blind in this life because of his karmas.

He told Lord Krishna, "Look, I am a king. I have all this wealth. I have a very large family. I have more than a hundred children. But, I am unhappy because of this reason."

So, Lord Krishna told him, "You will have to look beyond your hundred lives." Lord Krishna told him to look back into his one hundred and sixth life. But, he did not have the power of the tapas to look beyond his hundred lives.

So, Lord Krishna put his hand on his forehead. And, as a result, Dhritarashtra could now see beyond his hundred lives. And, when he went back to his hundred and sixth life, he saw that when he was a small child — when he was seven years old — he had caught an insect and he had taken a thorn and he had pierced that insect's eyes and he had made that insect blind.

* * *

Maya takes almost three-fourths of the karmas of your previous life — your Kriyaman of your previous life — and she takes about twenty-five percent from your Sanchit karmas, which are stored in Brahm; and then, a mix of that is what determines your fate or Pralabdh karmas for this life.

Therefore, all of these determine our fate deeds. Maya takes out these deeds for the Pralabdh. So, when a lot of other good deeds are there and, suddenly, we experience some unfortunate or some sad event, or some deed, which causes us sorrow, that is how a mix of all of these deeds are set and we experience these ups and downs in life.

Whatever deeds we do — whether they are good deeds or they are bad deeds — finally, these become bondages and they are the result of us coming back, again and again, into this life — again and again going into this cycle of life and death.

It is such that, if you have a good deed — perhaps from a hard or very poor place — you will get moved to a rich place. You will get a bigger house and you will get more facilities and more luxuries.

Or, if your deeds turn bad, then you will — it is vice versa – you go to a bleaker place. But all these, finally, are a matter of you having to come back into this life again and again and either enjoy or suffer these deeds.

Therefore, Mahatmas say, "Whenever you do your activity — whenever you do things — you should do it without desire associated with it." Because it is that desire which drives that karma and requires you to come back to redeem it.

* * *

So, the atmosphere is quiet and it is good for sitting in meditation. So, we should make the most of it, close our eyes, and sit for meditation.

# 24

# SATSANG
# 08 Jan 2018 – Afternoon

## Naam Is The Root Of The Tree — All Other Mantras And Tantras Are Just Its Branches

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*The paathi sings the Bani of Kabir Sahib from book: Kabir Saakhi Sangrah, part 2...*

***Aadhi naam paaras ahe,***
***Man hai maila loh,***
***Aadhi naam paaras ahe,***
***Man hai maila loh,***
***Parsath hi kanchan bhaya,***
***Chuta bhandhan moh.***

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has spoken about Naam and what Naam is. Kabir Sahib has referred to Naam as Adi Naam in this Bani. Adi Naam is something, which will be there before this creation and which will be there after this creation also. The Naam — or Shabd — emanated from God Almighty, and that Shabd of Naam created all of this creation. It has created all of this, and afterward, all of this creation will fold back into the Naam — into the Shabd. And that will fold back into Sach Khand. So, Naam will continue, even beyond that. The creation will come and go.

All the other tantras or mantras, all of them, have come after the creation has been made by Naam. But Naam has preceded the creation.

Kabir Sahib says, "That Naam, which is emanating from God Almighty and is resonating at the Eye Center, is like the philosopher's stone. And our mind, which is impure, it is like that rusted iron."

Just like that iron— and even a rusted iron— will get converted into gold when it comes in contact with the philosopher's stone, as soon as our impure mind gets connected with the Sound Current — or the Naam — it immediately becomes pure. That mind, which has been carrying the impurity of its karmas for so many crores of lives that it has lived; that mind, when it comes in contact with the Sound Current; in a second, all of that impurity is burnt away. All that impurity vanishes and the mind becomes pure.

***Aadhi naam beera ahe,***
***Jeev sakal lev boojhi,***
***Aadhi naam beera ahe,***
***Jeev sakal lev boojhi,***
***Amraave satlok lai,***
***Jam nahi pave soojhi.***

Kabir Sahib says, "The Naam is like a betel leaf, and anyone who chews on that Naam becomes immortal."

In the earlier times, in the courtyards of kings, when there was a task to be done or there was a challenge given to the people, there was a vessel with a reward in it — gold or silver coins, etc. And, on top of it, there was this betel leaf—the paan, as we call it — that was kept on top.

So, whoever would accept that challenge would take that paan or betel, and he would eat it. It was like accepting the challenge. And then, without fearing for anything, he would go and complete and fulfill that challenge. If he was successful, then he would get that reward, which was kept there for him.

Like that, Kabir Sahib says, "The Saints have taken the paan from God Almighty and They have come here to free the souls and take them back to God Almighty."

So, They come into this world and then, with Their Teachings, They initiate the souls and They show them the Path. And then, They help the souls to go back to God Almighty.

***Aadhi naam nij saar hai,***
***Bhooji leh so hans,***
***Aadhi naam nij saar hai,***
***Bhooji leh so hans,***
***Jin jaaniyo nij naam ko,***
***Amar bayo so vansh.***

Kabir Sahib says, "Naam is the essence of all the mantras and all the tantras that are there. So, anyone who is able to manifest that Naam, he not only frees himself from this cycle, but his entire clan gets freed from this cycle of life and death."

When we practice meditation and do Naam at any place, there no other tantras or mantras work against us, or against the people staying there. And, likewise, there are no impure souls there — no ghosts or other such souls that are evil will be present there where Naam is being recited.

* * *

In Andhra, where I had taken land for the ashram, there was a female ghost. She would wear a white saari. She would come out of her grave and she would roam around in the evenings. So, people were very afraid of this ghost.

When I purchased that land and I started constructing the ashram, all the villagers came to me and they cautioned me about this.

They said, "You're building this ashram where there is a ghost and that ghost will trouble you. And that ghost will also trouble all of us."

Earlier, I used to do meditation at a place called Mudgal. And there, I used to sit near a well. A lot of people used to see ghosts in that well, but I had never seen that ghost.

I told the villagers that my Satguru has asked me to come here, so I'm not afraid and I will build my ashram here only — and I will make a friendship with that ghost.

So, you see the Grace of the Master. By doing a little bit of Simran there, that ghost was freed up and that ghost was never seen by anyone after that. And now, even in the night, people walk there. Nobody is afraid and people even sleep openly in the ashram and around there. So, no one has seen or spotted that ghost thereafter.

Therefore, wherever 'Sat Naam' is recited, at that place, any impure soul will never be able to stand there.

Therefore, Kabir Sahib says, "He who manifests the Sound Current — the Naam within — he not only frees himself, but he frees his whole clan."

Now, see the Grace of the Masters, that where there is one initiate who practices and who manifests the Form of a Master, the Master then frees up seven generations of that soul. Those souls may have gone into different life forms, but the Masters then bring them back and give them a life form; and then, they free the souls from this cycle.

There may be different Saints. All Saints may have different physical bodies and appearances — but all Saints are the same within.

All the Saints meet in the Brahm — They have a meeting in the Brahm. And all the Saints have love and affection for each other. All the Saints sit there till Their last disciple is freed from Kal. And They do not go back to Sach Khand until They take that last disciple — such is the sacrifice of the Masters.

From there — from Brahm itself — They remember God Almighty. And, from Brahm only, They are taking care of all of the souls and all of Their disciples.

That is why Sant Ji used to say, "Anyone who says that his Master is dead should be brought in front of a court because the Master never dies." Because, if a Master only dies, then how is that Master expected to give freedom from this cycle of life and death to Their disciple?

This body, which is belonging to Kal and Maya, has to be shed off and has to be left back here. But the soul is to be connected to God Almighty.

Therefore, we should always have the same amount of love and affection towards our Masters, because once They have taken the responsibility of our soul, They are going to definitely fulfill that responsibility.

So, we may go to the other Masters and Mahatmas to get benefit and to get encouraged to do our meditation and do more of our devotion. However, at the time of death, it is only that Master Who has initiated you Who will come and take your soul. Therefore, we should always maintain a high degree of love and affection for our Master. We should never feel that the Master is somewhere far away.

So great is Their Grace that, for a satsangi, They take care of seven generations of that satsangi. For one initiate, They take care of seven generations of that initiate.

Where that initiate has done a practice and gone up to Par Brahm, then they free up twenty-one generations of that initiate.

And the initiate, who has gone back to God Almighty, God Almighty then relieves a hundred and one generations of that disciple.

For those satsangis who have pets— and they have affection towards their pets — the Masters even give the pets the human life because that satsangi is connected and he has his affection towards that pet.

That disciple also shares food with that pet — he gives Parshad to that pet as well. So, by that, the pet also becomes entitled to get a human form.

Even by mistake, if someone comes into a Satsang and attends the Satsang of a Master, he may not later get initiated, but he will definitely get another human life — just because of that Satsang he has attended.

So, God Almighty definitely gives that person another chance and He gives him another human life. Now, in that second human life — whether he goes back to the Master or he doesn't go — that is up to him.

***Aadhi naam nij mool hai,***
***Aur mantra sab daar,***

***Aadhi naam nij mool hai,***
***Aur mantra sab daar,***
***Kahe kabir nij naam bin,***
***Boodi muha sansaar.***

Each sentence that has been written by Kabir Sahib is so priceless and has such deep meaning. Kabir Sahib says, "Naam is the root of a tree, and all the branches that are coming out in that tree — those are all the mantras and tantras that are emanating from there. But the root — which is the essence on which the entire tree is founded — that is Naam."

You may get all the tantras and mantras, and you may use them, but none of these mantras and tantras will get you salvation. All of them may, however, fulfill a desire or two of yours — whatever you have wished for. Those may get fulfilled by the mantras and tantras. But, you will not get salvation by that. You will only get salvation when you get a True Master Who understands the secret of that Naam and Who helps you to get the salvation.

* * *

You see the life of Somanath Baba Ji. He was in the Nath Panth for nearly fourteen years, and he had done quite a lot of that practice. And later, for twenty-five years, he was practicing pranayamas. So, again, he had achieved a lot of progress on that as well. But, he had not got his salvation. Somehow, he was searching for a True Master Who would give him salvation. And, eventually, he got the Darshan of Sawan Singh Ji Maharaj and he went to Beas. And there, he was doing seva in the ashram of Sawan Singh Ji Maharaj.

For three years, he was searching for a True Master and he went deep into the Himalayas and he rode across north India to search for a True Master. But, wherever he went, of the people, who were in pursuit of various practices, he found he was more evolved than them because he had achieved quite a lot of progress in the practices that he was doing. So, it took him that many years. And, finally, in Beas, he found Sawan Singh Ji Maharaj.

Yogis, by their pranayams and austerities, get the mystical powers — or riddhis and siddhis. But their minds are still not satisfied. They are not able to get peace and quiet.

At the time Somanath Baba Ji went to Sawan Singh Ji Maharaj, he used to go up to Brahm. So, after he was initiated, it was not very difficult for him to progress further. He stayed there and did seva it for seven years.

And, after that, Sawan Singh Ji Maharaj instructed him to go into south India because he could speak that language. He told him to go and preach Sant Mat in south India. He also noted that, earlier, he was doing pranayamas and he used to ask for alms for daily existence.

So, He said, “Don't do that. You should get your own livelihood when you now start preaching for Sant Mat.”

* * *

Even Sant Ajaib Singh Ji also had spent a lot of years in various practices that he was doing and he had also been initiated into two Shabds by his Master, Baba Bishan Das Ji. He had done that practice for nearly fourteen years. So, he had also got a lot of mystical powers.

Despite having all these mystical powers, he was not satisfied at heart. Even he had not got peace at heart. And he was also further looking out for a True Master. He even went to Sawan Singh Ji Maharaj for seeking initiation from Him. But Sawan Singh Ji Maharaj was quite aged physically then, so He told Ajaib Singh Ji, “The Master, Who will initiate you, will come to you and will give His initiation.”

Later, he even went to Mastana Ji. He thought that it would be Mastana Ji who would give him initiation. But even Mastana Ji said, “No, there is another Great Soul Who is going to come to you. And He will come to you and give you initiation.”

So later, Kirpal Singh Ji Maharaj, Who was in Delhi, traveled nearly five hundred kilometers there. He first sent a message to Sant Ji; and later, He Himself came and gave him initiation.

* * *

So, that is what Kabir Sahib says, “Without a Pir, or without a True Master Who knows the secret of the Adi Naam, one soul cannot get salvation from all of the other mantras and tantras.”

***Koti naam sansaar mein,***
***Tha thein mukhti na hoye,***
***Koti naam sansaar mein,***
***Tha thein mukhti na hoye,***
***Aadhi naam jo gupth jap,***
***Bhooje biralaa koy.***

There are so many mantras. There are nearly seven crores — seventy million — mantras that exist. All these mantras and tantras cannot give us salvation. However, when someone does the mantra — he does the recitation or the jap of that mantra — he may get fulfillment of that desire for which he is doing that mantra. However, he cannot get salvation.

He says, “There are only very few Who know about Adi Naam — and those are the Saints. It is only a Saint Who can talk and explain about Adi Naam.”

Mahatmas say, “In ten million people, there will be one — only one — who will practice that Naam and be able to manifest that Naam within.”

***Raam raam sab kohi kahe,***
***Naam na chinai koy,***
***Raam raam sab kohi kahe,***
***Naam na chinai koy,***
***Naam chinh satguru milai,***
***Naam kahavai soy,***

Kabir Sahib further explains. Now, he was in north India where everyone was practicing about Ramayana and Rama — that was the prevalent practice everywhere.

He was in Varanasi. And there, everyone believed only in Rama as God and they recited the mantra of 'Rama'. They repeated the name 'Rama' and they thought that was the mantra. So, that is what he clarifies.

Tulsi Das has written Ramayana. But later, He Himself was also initiated by Nabhadas and He also understood the depth and the intricacies of Naam. Even in Ramayana, He has mentioned that in a very subtle manner. He has written in Ramayana, "Rama also does not know the greatness of Naam." And elsewhere, He has also written that Rama has given salvation to only one person. There is a story in the Ramayana.

There was Ahalya, who was cursed to become a stone. And when Rama touched his foot on that stone, she got back her human form. So, it is said, that he could only salvage one person, but Naam salvages scores of people.

So, Saints also use the term or name 'Ram' in the Banis and in various utterances.

Now, there is one 'Ram' that is the son of Dasharath about whom the Ramayana was written.

The other 'Ram' is the Ram that resides within the body — that is the soul. That is also referred to as the 'Atma Ram'.

The third 'Ram' is the Ram who is the owner of the three worlds— that is 'Brahma Ram'.

And the fourth 'Ram' is the Ram Who is unique — and He is God Almighty.

So, Saints always refer to Ram as that God Almighty.

Kabir Sahib has written this Bani, and since everyone was following 'Ram' as a recitation or as a mantra, He has specifically mentioned in the Bani that the Naam is what a Saint gives us.

So, that is what Naam is.

It is not by just repeating the word 'Ram' that one can say he's got Naam. It is the Naam, which is given by a Saint, which is the true Naam.

* * *

When I was born in Varanasi, I stayed there only for a very few years. After that, I moved to Mumbai. But there, I used to observe this — that the Kabir Panthis, from the ashram of Kabir, were these people who would adorn nightclothes and they would call themselves 'Kabir Panthis'. And they would offer 'Sat Naam' as an initiation. And the price of that initiation was one rupee, twenty-five paise.

So, anyone who would give that, they would give that 'Sat Naam' and say that they have given you initiation.

The way they would initiate was that if anyone agreed to pay them that one rupee twenty-five paise, then they would take a betel leaf, and on the betel leaf, they would write 'Sat Naam''. And then they would give that betel leaf. And, if you eat it, then you have got your salvation.

So, that is to say, now that you have eaten the betel leaf, after that, you have become a devotee — an initiate. And so, as an initiate, then you have to give them a few kilograms of rice, and some oil, and other things. And then, they would fill their bags and take them back to the ashram.

Only when I met the Satguru, did I come to know 'What is Naam?'

What happens is that, usually, only the aged people — who are above sixty and who go for this — seek this initiation. If you try to go and initiate the younger generation, they all want to eat non-vegetarian food — fish and meat and everything. So, they are not keen to do this. But the older people — after having fulfilled all of that — are the people who take this kind of initiation. And, once they eat that paan, they feel now that they have got salvation and they are gurumukhs.

Therefore, Kabir Sahib says, "It is not the word 'Ram' that is the Naam. It is only the true essence of you getting the Naam that a Saint has given you that is Naam. That is when you can say you have got initiated."

***Omkaar nischay bhaya,***
***So karatha math jaan,***
***Omkaar nischay bhaya,***
***So karatha math jaan,***
***Sancha sabhd kabir ka,***
***Parde mein pahichaan.***

The other reference of Kabir Sahib is towards the Vedantis. Now, again, this is also a very highly prevalent practice — the recitation of Vedas. And a lot of these saffron-clad yogis — so-called Vedantis — also believe that there is nothing beyond Onkar, from where all the four Vedas have emanated.

So, the four Vedas have come from Onkar and all the Vedantis and all of these saffron-clad yogis believe that there is no God beyond Onkar. So, they believe that there is nothing beyond the Vedas. And, after the Vedas, there is no God Almighty beyond Onkar.

Kabir Sahib, therefore, says, "Onkar is not God Almighty. He is not the 'Doer'. The 'Doer' is someone much beyond Onkar." So, He says, "The Creator is Naam. And only a True Master will be able to get someone to experience and manifest Naam. It is not possible for everyone to manifest Naam."

So, there is so much difference between the teachings of the Vedas, or Vedantis, and Sant Mat.

* * *

An example is given.

There was this swan, which flew the seven seas and that came and sat on a tree. And, below that tree, there was this small well. And inside that well, there was this small toad.

The shadow of that swan was reflected in that water and the toad saw that and he looked up. And he saw that bird sitting on the tree, perched there. So, he asked that bird as to where that bird had come from?

So, that bird said, "I am the swan and I have crossed seven seas and I am a little tired. I have perched here for rest and I will leave after some time.

That toad asked him, "What do you mean by 'the seas'? How big is the sea?"

The bird told him, "The sea is a very large amount of water."

So, that toad then made a circle, which covered about twenty-five percent — or a quarter — of that well. And he asked him, "Is it so big?"

The bird said, "No, it is much bigger than that."

So, that toad, again, made a bigger circle and he covered half of the well. And he asked him, "Is it so big?"

That bird said, "No, no. It is bigger."

So, that toad got angry and then he made a circle of that full well. And he asked him whether it was that big?

But, the bird told him, "No, it is much, much bigger than this."

So, that toad got angry and he said, “It is not possible. This is the maximum amount of water that can be there.”

So, that is the difference between Vedantis, and Vedas, and the Sant Mat. Because the Vedas and Vedantis believe that there is nothing beyond the Vedas and there is nothing beyond Brahm. So, there is only one Brahm and, beyond Brahm, there is nothing — and there is no God Almighty beyond, there is no Creator, beyond Brahm.

Whereas, Sant Mat says that there is a whole lot of creation and God Almighty, all of that, is far above and beyond Brahm. And the Vedantis find this very difficult to believe and accept because they’re limited by their thought of the Vedas.

It is the same way for the toad. It is not the mistake of that toad because he was born in that well and he grew up in that well and he will be there only. So, his level of knowledge is limited to that well.

That is the difference between the Vedantis and Sant Mat. So, that is how it is — and that bird has crossed all of those seas.

That way, the Saints and Masters have come from God Almighty. They have crossed all of those planes. They have seen all of that and They try to explain. But, the Vedantis do not accept it and they cannot fathom it. They will argue it, but they will never accept it.

So, that is why Masters and learned ones say, “It is better that, for such people, you should keep your ‘cloth’ wrapped and not talk.”

That is what it is because the Vedas don't talk beyond that. They are limited in that thought and they are unable to accept the depth of Sant Mat.

* * *

So, all the japas, tapas, pranayamas, all of those, have emanated from the Vedas. And the Vedas have come from Onkar. Even the mind has come from Onkar. That is why, with all of these pursuits — whatever a person does — he is not able to get rid of the mind.

***Omkaar nischay bhaya,***
***So karatha math jaan,***
***Omkaar nischay bhaya,***
***So karatha math jaan,***
***Sancha sabhd kabir ka,***
***Parde mein pahichaan.***

Radhaswami.

# 25

# Meditation Talk
# 09 Jan 2018 – Morning

## There Are Always Saints In This World — This World Is Never Without Any Saint

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KABIR SAHIB HAS COME in all the four yugas for teaching the Sant Mat Teachings. In Sat Yuga, His name was Sat Sukrit. And in Treta, His name was Yogjit. And in Dwapar, His name was Karunamai. And in Kali Yuga, His name was Kabir.

He sits above the Maha Sunn and God Almighty always sends Him and His name is Yogjit. When, in Sat Yuga, He was coming to this world, Niranjan stopped Him.

Niranjan stopped Him and asked Him why He was coming here into these worlds? And Yogjit told Him, "Our father has asked me to come."

So, They had an argument and it had almost come to a fight between Them. But, Yogjit was stronger than Niranjan — coming from a higher plane.

Eventually, Niranjan said, "Okay, if you are coming, you do one work for me."

The King of Orissa was trying to make a Temple of Jagannath near the sea. But every time he constructed the temple, the sea would come and break it down. So, Niranjan told Yogjit, "If the sea is not allowing that temple to be created, you can go and stand there. Then that temple of mine will be created."

So, the sea god was very upset because it was Krishna's temple that was going to be built — and Rama had said a lot of unhappy things while making the bridge between India and Lanka. Rama had said a lot of things, which had upset the sea god and that was why the sea God was not happy and he was not allowing that temple to be created.

Every time that king was trying to make the temple, the sea would wash it away.

Yogjit said, "It's okay. If that is what he wants, then I will get that made."

When He manifested as Kabir Sahib, He went to Orissa and He met the king who was quite depressed — because nearly twenty times he had built this temple and it had but washed away.

And he was continuously being motivated within that he should create this temple and he was unable to successfully do it.

Kabir Sahib said, “I will stand there. You start constructing.”

So, when it was about half-constructed, again the sea got very angry, and again the sea came ashore, washing the temple down.

But then, Kabir Sahib asked the sea as to why the sea was doing that?

And the sea replied, “When Vishnu had come in Rama’s avatar, he had said very upsetting things to me. And, therefore, I'm not going to allow this temple of his to be created.”

So, Kabir Sahib said, “Why are you behind just one temple? There is the whole Dwarka that is belonging to Krishna. Why don't you absorb all of that? You destroy Dwarka.”

He told the sea, “Instead of destroying this temple, go and destroy Dwarka. That is a bigger thing, which will upset him more.”

So, that is how the sea then left that temple and it came and washed away Dwarka. So, the real Dwarka is submerged below the sea. And this current Dwarka that has been built has subsequently been constructed.

That is how the Temple of Jagannath was constructed. So, it is because of Kabir Sahib that that Temple has been created. Otherwise, that was not being allowed to be created.

So, that’s how Kabir Sahib has come in all the ages. And, after He comes, then the lineage of Saints starts.

* * *

At all times, there are always Saints in this world. This world is never without any Saint. And, sometimes, the Saints remain hidden. They do not reveal Themselves. And, sometimes, the Saints reveal Themselves.

That's why Kabir Sahib says, “If Saints would not have been in this world, it would have burned and perished.” So, it is only because of the Power of the Saints and Their Sat Power — that is what is keeping this world alive.

That is why, according to His Teachings, we should listen to those and spend as much time as possible in doing our Bhajan Simran, which is the objective of our life. And we should do it continuously.

* * *

So, the atmosphere is quiet and we should make the most of it. The mind is quiet at this time. So, let us close our eyes and sit for our meditation.

# 26

# Meditation Talk
# 09 Jan 2018 – Afternoon

## When Souls Are Unhappy Here, They Pray Back To God Almighty And God Almighty Sends His Own Essence As Saints To Bring Them Back To Him

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WHEN NIRANJAN CREATED THE THREE WORLDS, the creation was ready. But without the souls, he was not satisfied. He knew that the souls were with God Almighty. So, he stood on one foot and did penance for seventy chaukriyugas. He did that penance, and when Sat Purush was happy, He asked him what he wanted.

So, he asked for the souls. And Sat Purush saw that there was a store of souls just above the Maha Sunn. So, Sat Purush first asked the souls whether they would like to go to this creation of Kal's?

Nearly seventy-five percent of those souls agreed to go of their own will to this creation of Kal's. But, about twenty-five percent of the souls said that they were happy in their current state and that they would not like to go down to Kal's creation.

So, Sat Purush told them, "I have given My word to Kal because he has done a very difficult penance. And I have promised him that you will go. So, if you are unhappy there, then I will come to fetch you."

It is those same twenty-five percent of souls that, in this creation, are unhappy. And when those souls are unhappy here and they pray back to God Almighty, then God Almighty sends His Own Essence – His Loved Souls from there — from the higher planes. He sends Them into this world to enlighten these souls and bring them back to Him.

So now, the souls that are coming to the Saints to go back and who are accepting this Path are part of those souls — those twenty-five percent of souls – who were not very happy to come into this creation in the first place. There are other souls also who come back, but the majority are from those twenty-five percent of souls.

It is those souls who then develop a faith in the Masters and they follow the Teachings of the Masters and go back to God Almighty.

This has been happening over the yugas — over the four yugas – and it will continue to happen in the future also. Saints are always there in this world and They come from time to time to fetch these souls.

So, that way, there are Saints in this world at all times. There are some Saints Who allow others to know about Themselves and They preach and They carry the mission of taking the souls back. And there are other Saints Who have done the practice, Who have gone back to God Almighty, and They do not have an order from Their Master or God Almighty to carry out this mission — or help in this mission here — and They are happy in Their remembrance of God Almighty here.

So, the souls that go to God Almighty — where They are instructed by either Their Masters or Sat Purush Himself — those souls become Masters and They come and carry this mission and They teach others and enlighten the souls to take them back.

But, a lot of Saints are there Who have gone back to God Almighty but do not reveal Themselves. And They are happy in the love of God Almighty here —or They teach maybe one or two disciples and They leave Their body.

This world will never be devoid of Saints. They will always come and They are always here. That is the way this nature works.

So, we should follow the Teachings of the Masters. And, whatever They have told us, we should follow that instruction and we should do our Bhajan Simran and meditation and follow the Path shown by them.

* * *

So, the atmosphere is quiet and we should make the most of this time. We should close our eyes and sit for our meditation.

# 27

# SATSANG
# 09 Jan 2018 – Afternoon

## It Is Only The Naam That Satiates All Desires

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*The paathi sings the Bani of Kabir Sahib, from the book: Kabir Sakhi Sangrah...*

***Naam rathan dhan mujh mein,***
***Kaan khuli ghat maayi.***
***Naam rathan dhan mujh mein,***
***Kaan khuli ghat maayi.***
***Seth meth hi deth hai,***
***Grahak koi naahi.***

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. This is a continuation of the Bani that was taken up yesterday. Kabir Sahib undertook a lot of trouble and He went across the Indian subcontinent from West Bengal down to Orissa, Hyderabad, and then as far as Kerala and then into Maharashtra. He took His mission everywhere and He explained the Teachings of the Sant Mat.

In those days, there were no horses, bullock carts, and other means. So, one had to walk long distances. Despite all of that trouble that He took, there were very few people who accepted and understood the Teachings of Sant Mat and came into the fold of Sant Mat.

So, in the Bani, He says, "The treasurer of God Almighty is open and I'm ready and I'm giving the gems and treasure freely. But there is no taker for these precious jewels."

In Sant Mat, the Masters seldom want any publicity, so They refrain from putting any newspaper advertisements and other radio advertisements. They have complete faith in God Almighty and They know that those people whom God Almighty would want to bring into the fold and back to Him, those people would definitely come and attend the Satsang.

So, the objective of the Masters is not to create a big congregation of people and get more and more sangat. Their objective is that those people who come into the fold — who come to Satsang, and who want to get Naam and go back to God Almighty — They connect them by initiating them and helping them and taking them back to God Almighty.

***Sabhi rasaayan hum kari,***
***Naahi naam sam koy.***
***Sabhi rasaayan hum kari,***
***Naahi naam sam koy.***
***Ranchak ghat mein sanchare,***
***Sab tan kanchan hoy.***

Kabir Sahib says He has tried chemistry variously also — chemistry or chemicals by which medicines are made and by which fertilizers are made to make the land more fertile.

In the earlier days, rishis also had the technology or the chemistry to convert brass into gold. So, they were able to do that.

So, Kabir Sahib says, "I tried and I know chemistry, but there is no chemistry like Naam because even a little essence of Naam — when it comes and when it is manifested in the body — it converts the entire body into gold." He says, "The Naam is such a chemical that it gets the soul connected back to God Almighty. It gets the son connected to the Father." So, it has that capability as a chemical.

Masters give Naam as a donation to us. They give It without any desire, without any expectation. They give it purely for our benefit and, very selflessly, They give it to us.

There are various types of donations one can give. You can give donations of cattle. You can give donations of land. You can give donations of money. You can give donations of food. But, in all of these, you do not get the final satisfaction and the satiation of having given that donation.

It is like if someone donates gold to a person, that person will not feel satisfied with only that much gold. He may want to have more donations of more gold. Likewise, if someone donates land — hundreds of acres of land — even then, that person may want more land to be donated to him. Even if for clothing, if someone gives clothes, again, the want or the desire of wanting more clothes is not satisfied. But, if one donates food, and one gives food to eat, then there is a satisfaction to an extent. Then there is a point where the person says, "Okay, I have had enough."

So, one does not get satiated with any type of donations that he receives — except a little bit for food because there is only a limited space in the stomach and one can only eat that much. So, there is a point where one is satisfied to some extent.

But, it is Naam, which— when donated and when manifested — completely satiates a person for all the desires — all his wants, all his needs. So, that Naam, gives salvation to the soul who has been perennially suffering in the lifecycle and in this whole ocean of life. That soul gets salvation only through Naam. So, that is the greatness of Naam.

That is what Kabir Sahib says — that Saints give It selflessly. "I have tried all the other chemicals and chemistry, but there is nothing like Naam, where a little bit of essence of Naam — when it manifests in the body — the entire body gets converted into gold."

***Jabahi naam hirde dharaa,***
***Bhaya paap ka naash.***
***Jabahi naam hirde dharaa,***
***Bhaya paap ka naash.***
***Maano chinagi aag ki***
***Pari puraani gaas.***

Kabir Sahib says, "When we manifest the Naam within, even in a brief second, it has the capability of burning down and redeeming all our karmas that we have been burdened with for scores of our previous lives. It is like putting a spark on dry grass. So, a stack of dry grass, dry hay, when we add a spark, it burns down the entire thing." Like that, Naam burns off all our burden of karmas.

So, all the Masters in all the yugas — from Satya Yuga, Dwapar Yuga, Treta Yuga, Kali Yuga — all the Masters have sung the praise of Naam. Naam is very pure and It is the essence, which has emanated from God Almighty and It is resonating at the Eye Center.

***Koi na jam se bachiyaa,***
***Naam bina dhar khaay.***
***Koi na jam se bachiyaa,***
***Naam bina dhar khaay.***
***Je jan birahi naam ke,***
***Thako dekhi daray.***

Kabir Sahib says, "No one gets here from Kal and the angels of death, but the angels of death do not come near Naam." Even when there is an impure soul and, at the time of death, that impure soul is being troubled by the angels of death or other such negative powers, if that soul remembers the Naam even for a fraction of a second, then all of these powers vanish away from there.

That is why, during initiation also, the Masters explain that while we are meditating also, if there is some image or something that we encounter while we are meditating, then we should test it by Simran. When we do our Simran then, if it is from the Negative Power, it will not stay and withstand the Simran. But, if it is from the positive side or the side of Dayal, then it will continue and we can then be rest assured that that is an image of the Master or from God Almighty.

It happens quite often when worldly people, who are initiated, forget about this. They are completely lost in all their worldly pursuits and desires. With their attachments with their

families and other things, they completely forget about this; and, at the time of death also, they do not remember Naam. That is why Masters say, "Practice at least a little bit of Naam so that, at the time of death — or when you have a situation like this — then you will immediately remember Naam. You will remember your Simran at that time because, otherwise, you will not remember Naam.

So, only when you do your Simran regularly then, if you have any problem, or at the time of death, you will remember your Simran. Otherwise, you forget that and you will never remember Simran at that time.

Also, our Kriyaman deeds or karmas, also build up in this lifetime. And if we are not doing Simran and not redeeming these while we do our Simran, then these build up and, eventually, we have to redeem these in the form of some sickness, ailment, or some trouble at the time of death.

What happens is that when we are surrounded by this stress or tensions and other worries, and we are plagued with all kinds of ailments — because we have to redeem our Kriyaman karmas — at that time, the person who is undergoing all of this, seldom remembers Naam. He forgets Simran.

So, what we should do in order to help that person is that we should have all the non-satsangis leave the room and, in that isolation, we should remind that person of the Naam or Simran — make him do Simran.

When we do that, then there is also a Grace of Master that he gets at that time. And even his pain is reduced at that point.

Therefore, Masters say, "You should do your meditation and Simran every day because, whenever we have such difficulties, then we will be able to remember our Simran.

***Punji meri naam hai,***
***Jaa the sadha nihaal.***
***Punji meri naam hai,***
***Jaa the sadha nihaal.***
***Kabir garje purush bal,***
***Chori kare na kaal.***

Kabir Sahib says, "The person who has built the wealth of Naam, for him, no other negative power, Kal or Maha Kal, or any other negative power will affect him. And the Guru, his Master, will be very close to him." So, when we do our Simran as our Masters say, by doing that Simran Bhajan regularly, we are able to reduce our burden of Kriyaman karmas that we are incurring on a daily basis. And, with the Grace of the Master, He also reduces our Pralabdh, or our fate deeds, and reduces that burden and makes our life easier.

* * *

This is an incident during Sawan Singh Ji Maharaj's time. He had one of His disciples who was a Deputy Commissioner, and he used to get a payment of about three hundred rupees as a salary. So, of these three hundred rupees he would get, one third he would give to his Master, one third he would send home for taking care of the family, and one third he would require where he was working.

He was a very devoted soul and every weekend he would go to Baba Ji's ashram. He would do a lot of seva on Saturday and Sunday.

So, towards the end of his life, he was suffering and his ailment was causing him a lot of pain. He was a very devoted soul and Sawan Singh Ji Maharaj would go to his hospital to visit him every fifteen days.

The ailment and the karmas were very heavy and he was in the hospital for nearly six months. And, because he was bedridden, he also got other pains and other troubles in his body. So, his illness and his added troubles were causing him a lot of pain — and this was about two and a half months into the hospital stay.

So, Sawan Singh Ji Maharaj used to go every fifteen days and meet him. So, around two and half months into this, once, when Sawan Singh Ji Maharaj came to him, he said, "Maharaj Ji, I cannot bear this pain. It is extremely painful. So, I'm asking You for two things — either you relieve me from this body and get me rid of all of this pain, or you just get me rid of this pain."

So, when he requested this to Sawan Singh Ji Maharaj, Sawan Singh Ji told him, "See? This ailment that you have is because of your Pralabdh karmas. It is your fate deeds. Now, if I relieve you from this body and I stop this pain of yours, then that karma will remain with you and you will have to take another life again to redeem that karma — you will have to take another life to suffer this because this is a very intrinsic fate deed that is related to your continuity. It is only for a few more days or months, so you have to suffer this. Why not suffer it now only, finish it, and then, you will be relieved from this?"

So, after saying this, He manifested the Naam within this disciple.

* * *

Masters, if They extend Their Grace, They can reduce our Kriyaman karmas —those are the karmas, which we are incurring in the current life — and, they can redeem our Sanchit karmas, which they do at the time of initiation also.

All our major karmas, which we are burdened with, are assumed by the Masters. And then They pay for that because, whatever is the karma, it cannot simply be redeemed. When the Master

reduces that karma from that individual or disciple, He has to give an account of that to Kal and, accordingly, He has to suffer that karma or redeem it and pay, accordingly, for that karma.

But, the Pralabdh karma is something, which is very intrinsic to what life is set on, and it is not possible to reduce your Pralabdh karmas. The only thing is that, whichever Pralabdh karma is going to cause you a lot of ailment or a very great deal of difficulty, to some extent, the Masters reduce that difficulty or reduce that ailment of that disciple and account for that to Kal.

Therefore, those who do not do Simran and Bhajan during their lifetime, the buildup of Kriyaman and Pralabdh take place during their life. And all of that has to be redeemed because the Masters ensure that all the karmas are settled before the soul leaves that body.

Therefore, oftentimes, we see that the satsangis suffer more than ordinary non-satsangis because these karmas have all got to be redeemed and paid off. Because once the karmas are redeemed, the soul is not going to come back into this life. Masters don't want the soul to come back in and take another life after that, so They ensure that all the karmas are paid off. Therefore, They ask us to do our Bhajan Simran and reduce this.

Of course, the Masters extend Their Grace and They help Their disciple. So, where a person is destined to go to the gallows, they may break it down to as low as a needle prick. But, nevertheless, that has to be borne by the disciple.

***Kabir hamare naam bal,***
***Saath deep naukhand.***
***Kabir hamare naam bal,***
***Saath deep naukhand.***
***Jam darpe sab bhay kare,***
***Gaazi raha brahmaand.***

Kabir Sahib says, “It is only because of the Naam that all the continents are there, all the seas and oceans are there, and everything is in that state of continuity because of Naam. And, it is because of the power of Naam, even the Kal fears Naam. Even the Maha Kal fears Naam.

Even Guru Nanak Sahib says, “It is that Sound Current, which has created all these worlds and everything that we see. And it is that same Sound Current, which has emanated from God Almighty. It is that same Sound Current which is resonating at the Eye Center. That is what Masters call Naam. And that is the essence of all of the Creation.

***Naam ratan soi paay he,***
***Gyaan drishti jehi hoy.***
***Naam ratan soi paay he,***
***Gyaan drishti jehi hoy.***
***Gyaan bina nahi paavai,***

***Koti kare jo koy.***

He says, "Only that person can understand the greatness of that Naam whose Third Eye is open — whose Eye of Knowledge is open. Only he can experience and understand Naam." He can understand what the power of Naam is and he can understand how Naam is omnipotent and how everything is working because of Naam.

So, to understand that, we have to open our Third Eye. We have to do our Bhajan Simran and go within and manifest that Naam.

So, to know the reality, we have to go within. And once we go within and we manifest the Naam within, we understand the reality — we understand how this has all been created. We understand how Kal and Maya have created this illusion. We understand what the lives are that we have lived and what all of our relationships are that we have today — all the people whom we are dealing with today, where they have come, what have been their previous lives. So, we understand the reality of all our attachments and everything around us. And once we get to know this reality, automatically, our affections that we have and all our desires and affections around all these attachments, all of that breaks forever and we get attached to Naam within.

***Gyaan deep parkaash kari,***
***Beethar bhavan jaraay.***
***Gyaan deep parkaash kari,***
***Beethar bhavan jaraay.***
***Tahaa sumir satnaam ko,***
***Sahaj samaadhi lagaay.***

Kabir Sahib says, "Go within and experience for yourself the Light of the Lamps within where there is no lamp but there is only luminance and you are seeing bright Light around where there is Sound and there is very melodious Sound and there is no instrument that you can see." So, once you go and experience that Sound, that Sound is so intoxicating that, everything else, we kick away. We do not want any other thing and we want to get more and more attached to that Sound. We realize that we are not the senses. We are not this body. But, we are an essence, which is further above, and we start our journey to go further up.

Both the mind and the soul — both of them — realize that they are different from what they had thought they were. The mind realizes that it is not the senses, it is not this body, it is an essence of Brahm. And, likewise, the soul also realizes that it is different from the mind and it is an essence of God Almighty.

So, once our body is illuminated — that is, we go within and we see for ourselves the Lamp of Light within and we ourselves experience the Sound Current and manifest the Sound Current within, with the Grace of the Master —then the mind also realizes that it is also luminous and it is different from what it has associated itself here with and it understands that it is the essence of

Brahm. And it is so intoxicated by the Sound that it kicks away every other attachment and every other desire or pull that it has had earlier. So, once the mind understands and it is intoxicated by the Sound Current, it helps the soul to go within.

Today, our biggest impediment is the mind. Our biggest enemy is the mind because the mind is outwardly drawn. Once the mind goes within and it realizes the truth within, it is so intoxicated by the Sound Current within that it immediately starts helping the soul to go further. And that mind, which is an enemy, becomes a friend, with the Grace of our Master. Then, that mind helps to take the soul further up. And when it reaches the Brahm, there the mind detaches from the soul — from that knot, which has been tied for all our previous lives, that knot is untied there and the mind goes and resides in the Brahm. And the soul then goes further with the Grace of the Master — it goes further to God Almighty.

Once the knot is untied there, after the soul dips into the Holy Pool of Nectar — in Mansarovar — even all the residual Sanchit karmas are also burnt away. The soul gets completely free of all its bondage in all of these three worlds and it becomes free to go onwards to God Almighty.

Once the soul dips into the Pool of Nectar it separates completely from the mind. It realizes, "I am not the senses. I am not these bodies that I have been identifying myself with, but I am completely different." Because it comes into its True Essence when it is in the form of Sound and Light.

And, it is at that point, where the pang of separation with God Almighty is so strong that it forgets everything else. So, eating, dining, food, everything else that it is used to here, is completely forgotten or lost, and it is only wanting to go back and meet God Almighty.

* * *

So, even Guru Nanak Ji at this stage — this lasted for nearly six months — the pangs of separation got so strong that He had left eating and His parents started feeling that He had become sick. They kept taking Him to doctors and treating Him with different medicines.

So, someone would say, "He's got some allergy." Someone would say, "He's got a cough and he's got other kinds of ailments." And people would keep giving Him medicines.

He got so fed up at the end with all these doctors that He, eventually, told the doctor, "You have no clue of my illness. You do not know anything. You're just saying that I've got a cough, or I've got a cold, or I've got other ailments, and you're just giving me medicine after medicine. But you have no clue of my trouble or my ailment." And that was the ailment of the pang of separation He had with God Almighty.

So, when His father heard what He was saying to the doctors, they also beat Him up and they asked Him to leave the house. He was removed from the house.

Now, in that condition, where He had not eaten for three months, He was very weak. He could barely walk. His soul was so much in suffering because of its separation from God Almighty. He was in a very weak stage. He could barely walk and, somehow, He reached his sister's residence. She was aware of His spiritual journey and what He was doing actually.

So, during that period, when the soul is beyond Par Brahm and it has these pangs of separation, it is in this deep stage of having this separation from God Almighty. So, like that, Nanak Ji stayed for three months at his sister's place. And when, finally, within, He met God Almighty, at that time, that pang of separation was settled and He met His Loved One.

* * *

So, the separation is only as long as you are away from your loved one. Once you meet your loved one, then that separation comes to an end.

Now, during this time, when the pangs of separation are so strong, the soul is not the least interested in eating or doing anything here in this world. So, whatever that body is suffering because of not eating, it is the power of the soul that carries that body during that period. Because the body will not die. It may be reduced to bones and it may become very weak, but there is still this power of the soul, which keeps it alive. And once the soul goes and meets God Almighty, then the Saints, They are able to make Their body as They wish, by Their own desire.

The Sound Current, the Naam, which has created all of these worlds, for It to keep this body is not a big deal. That can be easily done by the Saints. But outwardly They want to show all of the processes and everything that is around and They do not want to disturb the nature of Kal and the natural laws. So, They abide by all of that.

After that, Guru Nanak Ji then was on the mission of teaching the Sant Mat and exposing Sant Mat to people and He spent His time doing that.

So, that is what happens when the soul reaches Par Brahm. Once it has crossed Par Brahm, those pangs of separation are very strong. And till it goes to Sach Khand, those pangs of separation are very strong.

Therefore, in that stage of the soul after Par Brahm, the eating, drinking, sleeping, all this is completely taboo. It is not the least interested in doing any of this. But the amount of pleasure that the soul has and the kind of intoxication that it has within — that is of a very high order.

Even Mira Bai says. “Only the person who is in that stage of separation— only that person understands what he is suffering and what he is enjoying. Nobody else can understand that stage.

All the Masters have gone through this stage. That stage of separation starts from Par Brahm and it ends when that soul reaches Sach Khand. So, all the Saints and Masters have gone through this stage.

Kabir Sahib has also written a lot of Banis on vireh, or on the pangs of separation, and the stages and the experiences of that. So, all the Masters have written about vireh. Charandas Ji has written and even Swami Ji Maharaj has written about vireh. And He is also written a large book on love for God Almighty. So, all the Banis that He is written on love of God Almighty are all contained in this book.

Sant Mat is a path of love and affection. And that love and affection in which we are outwardly focused today — that love and affection — when we make it inwardly focused at the feet of our Master, only then we get success on this Path and we move within.

Therefore, Masters say, "Even when you're in your worldly duties and your relationships, you should always understand all of those as your duties. And you should remember that all of that belongs to the Master and you are doing your duty there in all of those relationships.

If we start doing our actions with a desire, then you should remember that desire will draw your next existence. Wherever you have a desire, you will have to come back to satiate that desire. So, you should be devoid of desire when you're doing your actions.

Therefore, in whatever you are doing in your life, you should look at it as a duty that you are doing for your Master. And you treat everything as belonging to your Master and you are doing your duty here for that.

So, Masters say, "If, at all, you have to have a desire, then have the desire of Naam. Have the desire of God Almighty and your Master because all other desires are going to be futile. Because, in the end, you will have to leave all your desires back here and they will remain unsatisfied and will have to be left behind.

However much wealth you may want to build, however much real estate you may want to build, how much of a bigger family you may want to have, all of these are going to have to be left behind. If there is one thing that is going to go with you after death, that is going to be the wealth of Naam and your Master.

***Gyaan deep parkaash kari,***
***Beethar bhavan jaraay.***
***Gyaan deep parkaash kari,***
***Beethar bhavan jaraay.***
***Tahaa sumir satnaam ko,***
***Sahaj samaadhi lagaay.***

Radhaswami.

# 28

# Meditation Talk
# 10 Jan 2018 – Morning

## The Master Does The Duties Of The Devoted Disciple — The Story Of Brahmanand Ji

IN RAJASTHAN, Brahmanand Ji was there. He was from a place called Pushkar. He was a stationmaster and he had been initiated by a Master and he was devoted and he used to do his meditation.

So, once it so happened that the train was late by an hour. In those days, there were only two people at the station — there was this stationmaster and there was an attendant. So, when he knew that the train would be late by about an hour, he decided to sit for meditation instead of sitting around and talking with others. And he felt that ten minutes before the train comes he would get up and go about his duties. He had told that attendant, "If the train comes and I have not come out, then let me know, please."

Because of his love and affection, after about half an hour, he was in the state of samadhi. He had gone within and he had no sense of what was happening around him.

So, the train had to come on its time. And when the train came, the attendant saw that Brahmanand Ji had come out and he had sold the tickets and he rang the bell. And he flagged the train away also.

After around two hours, when Brahmanand Ji got up from his meditation, he realized that the train may have already left about an hour back and people would have traveled without tickets and he was scared that he would lose his job.

When he went out, he asked that attendant, "What happened? Did the train come?"

That attendant was surprised and he told Brahmanand Ji, "The train has come and gone about an hour back."

So, Brahmanand Ji asked him, "Who flagged the train off? Who rang the bell and who sold the tickets?"

He said, “All that, you only did. You flagged the train off. You rang the bell. You sold the tickets.”

So, to check, Brahmanand Ji went into his office and he checked the register. And there he saw that the tickets that were sold were duly mentioned — their numbers were written down. And he checked the drawer to see that money was there. So, that collection was also properly accounted for and kept in that drawer. Then he realized that, while he was meditating, it must have been his Master Who would have come and done all of his duties.

Once he realized that it was the Master Who had come and done his duties, he felt, “Now, it's okay for me to sit more and more in meditation and my Master will come and do whatever I have to do.”

And he did spend a lot of time in meditation and he was a very attained soul. And he has also written more than five hundred banis.

So, he has written more than five hundred bhajans. And even today, his ashram is there at Pushkar.

And so, that way, if we have our love and affection and we meditate, then we will get success on this Path.

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So, the morning time is quiet and we have woken up and the mind is also very quiet. As the day progresses, the mind also becomes more and more active. So, this is a very good time and we should make the most use of this. We should close our eyes and do our Bhajan Simran.

# 29

# Meditation Talk
# 10 Jan 2018 – Afternoon

## Wherever The Greatness Of God Almighty And Naam Is Spoken, That Is Satsang

IN THE KALI YUGA, THERE ARE THREE MEASURES that the Saints have kept for the salvation of souls. One is Satsang. The second is seva. And the third is Bhajan.

Saints have given a lot of importance to Satsang because it is only in the Satsang that we come to know the truth. We come to know what is true, what is false, and we come to know what is the importance of our human life.

Saints, in the Satsang, do not talk about the Gita and the Upanishads and all the Scriptures because these are all stories of the past. The Saints talk about your soul and the current story that is unfolding and They explain about that.

Saints tell us how our soul has come from God Almighty and how it has come into this world and how, now, it is entangled in this world and what are the measures that have to be taken to go back to God Almighty. All these concepts are explained in the Satsang.

Masters say, "Wherever the greatness of God Almighty and Naam is spoken, that is Satsang."

Where God Almighty resides — What is Naam? — Where is Naam? — all of these things are explained in Satsang and we come to know about all of these.

The importance of human life is also understood in the Satsang — why we have been given this life and what we are doing now, we understand that. Once we come to know about this, then we start getting motivated to move on the Path and make the efforts to go back to God Almighty and realize our selves. As we progress on the Path — we listen to the Satsang, we do seva, and we do Bhajan — slowly, our attachments and that love and affection, which are there in the outward world, get focused within.

By listening to Satsang, the burden of our karmas gets reduced. And even by doing seva, the burden of our karmas is reduced.

Masters say that doing seva is like doing a cash transaction. By doing Bhajan also our karmas are redeemed. And, slowly, as we sit for Bhajan, the mind becomes purer. And, with that, the attachment that we have in the outside world reduces and gets inwardly focused.

If our mind will not become pure, then we will not be able to go within. So, the mind becomes pure by doing all of these things — by listening to Satsang and by doing Bhajan.

Therefore, we should do Satsang and Bhajan every day. And even Sant Ji used to say, "Leave a hundred things but sit and listen to Satsang, and leave a thousand things and sit for your Bhajan."

Satsang and Bhajan are like giving the soul food and water. Because, by doing these two things, the soul gets stronger and the mind gets weaker. So, we have to do this every day. Even if we listen to Satsang on DVD at home — and even if it is for a few minutes — that is okay. But we should do it regularly.

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So, the atmosphere is quiet and we should make the most of this time. So, let us close our eyes and get connected to Bhajan.

# 30

# SATSANG
# 10 Jan 2018 – Afternoon

## Masters Give Us Our Initiation — But They Don't Simply Leave Us Like That — They Have The Path Laid Out For Us And They Are Waiting

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*The paathi sings the Bani of Sant Paltu Sahib...*

***Malayaa ke parsang se seethal hovath saap.***
***Malayaa ke parsang se seethal hovath saap.***

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. He says that the sandalwood trees in the Malayagiri Mountains — around each tree — there are usually two or three snakes, which are wrapped around that tree. That is because they feel comforted and cool when they are around that tree. The summer heat causes a lot of discomfort to snakes because they also have venom inside them. And when they are inside the snake holes, they are quite discomforted there with the heat. So, they come out and they wrap themselves around these trees to get the comfort and pleasantness of this tree.

Paltu Sahib says, "Just like those snakes get comfort when they are around that tree; like that, when the people are very troubled with their surroundings and with their attachments and all worldly matters, they go for a respite to the Saints. They get a similar comfort because Saints tell the people the truth that, "All your attachments and everything around you, all these worldly matters, are only a matter of a few days. These attachments are not permanent."

So, the worries there — which a person carries — are relieved for some time when he listens to the Saints and Masters.

***Seethal hovath saap taap ko turat bhujay,***
***Seethal hovath saap taap ko turat bhujay,***
***Sangat ke parbaav seethalatha va mein aayi.***

Like that snake, which got relief when it went in the company of the tree; like that, a person gets comfort when he goes and seeks solace in the Teachings of the Masters and Saints. So, that person, therefore, gets solace and comfort in the company of the Masters and Saints. And he also gets prepared and he understands the reality and starts moving towards that.

So many people come into the company of the Masters and they get transformed.

Like thieves who are stealing. They come and they leave their habit of stealing and theft.

And there are people who are eating all non-vegetarian food and other such things. They also leave all that in the company of the Masters.

Therefore, Masters say, "There is no pilgrimage like the company of the Masters because, in the outside pilgrimages, we only are able to cleanse our body outwardly. But when we go in the company of the Masters and Saints, we are able to clear and clean that impurity, which we have been building up for hundreds and thousands of lives and which has built up on the mind.

The teachings and the words of the Masters are pure, and when listening to the pure words of the Masters, our burden of karmas also is reduced.

***Moorakh gyaani hoy jaay gyani mein baite,***
***Moorakh gyaani hoy jaay gyani mein baite,***
***Phool alag ka alag baasana til mein paite.***

Paltu Sahib says, "It is because of the company that we keep — that transforms us. So, even illiterates or fools, when they go in the company of the learned ones, they also gain from that knowledge."

Tulsi Sahib has also said, "A very gross person also, when he gets in the company of the Masters and he follows the Teachings of the Masters, he also becomes sublime and pure. But, that is provided he follows the instructions and Teachings of the Masters.

So, what They say in the Satsangs, if we follow that, then we can bring about ~~a~~ transformation. But, if we do not bring that into our lives and follow that — follow the Teachings — then we will not be able to bring about that transformation.

* * *

This is a story often told by Sant Ji. So, there was a person who would go to Guru Gobind Singh Ji. And he felt that he would gain from the Teachings of the Master. He was not a learned person — he was illiterate and a farmhand. So, he went there and he told Guru Gobind Singh Ji, "Please give me some seva in your ashram which is commensurate to what I can understand and what I can do and perform."

Guru Gobind Singh Ji, accordingly, told him, "Okay, you take care of the horses, which I ride. You take care of that horse and make sure that the horse is kept well."

That person was a farmhand. So, he knew how to take care of animals and, accordingly, he took good care of that horse. He would brush that horse very regularly, give him good green grass to

eat, and also give him other food which had nutrients. And, that way, that horse, in a month's time, became healthier and better.

So, Guru Gobind Singh Ji was quite pleased with the seva that he was doing. And he called him once and He asked him whether he had learned anything — did he know how to read and write?

That person said, "No, I don't know."

So, Gobind Singh Ji told him, "Okay, every day, I will give you a few sentences and you learn those and memorize those. So, of the sentences I give you, if you remember five sentences, you come back to me and I will give you more sentences to learn."

It so happened that war broke out and Gobind Singh Ji had to go to fight in that war. So, he got ready and he mounted his horse and was about to leave. This person then came to Guru Gobind Singh Ji and, while he was just about to leave, he said, "You're going to be away for fifteen days, so can you give me some sentences that I can remember?"

Guru Gobind Singh Ji was amused by the timing of this person — that here, He was going on to war and thought, "He has come at the gate and, of all things, he's asking me to give him some lines to memorize." So, He said, "You are not looking at the time, my dear Bela. You are not looking at the time." (His name was Bela.) "So, you are unaware of the time that you are asking me this?"

So, he felt that this comment that Guru Gobind Singh Ji had told him was the sentence that he had to memorize. So, he started memorizing that sentence itself.

Since there was no horse to take care of, he was quite free. So, besides taking care of some other animals, he had a lot of free time and he started memorizing this. And he memorized the sentence very well.

Now, in his innocence, he was repeating this sentence given by Guru Gobind Singh Ji. Now, as a result, when in solitude, he kept repeating this; he was able to draw his attention to the Eye Center and he was able to progress within.

As a result of his progress, as he went within whatever he would say started happening. And people started realizing that he had gained mystical powers and he had progressed within.

So, they held this grudge that, "This is an illiterate, ignorant fellow who has just come and our Master has graced him so much. And we have been here doing so much seva in the ashram for so many years, but we have not got this kind of Grace from Him." They felt that this was unfair on their Master's part. So, they all met together and they felt that they should speak to Him about this.

After fifteen days, when Guru Gobind Singh Ji returned, all of them gathered and met Him and they made this complaint.

So, Guru Gobind Singh Ji understood this and He felt, "Whatever I teach them in the Satsang, none of these people really internalize what I am saying. And, again, if I simply just talk and explain to them, they will do the same thing. It is better that I give them a practical example. And that will convey the point.

So, He told them, "Okay, bring all these ingredients from the market — including fennel seeds, pista, and almonds, and there is bhaang (which is an intoxicant). So, you bring all of this. These are leaves of bhaang. So, you put that in water, soak it for the night and, the next day, you grind it properly and make a good paste."

He told them to grind it very well.

Now, the feature of bhaang is that, when you grind it, the more you grind bhaang, the more intoxicating it becomes. So, the next day, He made them grind that bhaang and prepare that paste and, out of that, they make a drink — which includes milk and all of these ingredients. He made a huge quantity of that. And then, He gave everyone a pot of that bhaang.

Now, He said, "All of you have to take this bhaang and you have to gargle it and throw it out. So, that pot, which I have given all of you to have, you simply take it, take it in your mouth, gargle it, and throw it out."

So, that way, everyone took it in the mouth, gargled it, and spat it out. And, that way, that bhaang was finished.

Now, once everyone had done this, He asked them, "Okay, now that you gargled this entire thing, have you got any intoxication because of the bhaang?"

They were very quick to reply, "If we have not drunk the bhaang and we have not taken it in, how would we get intoxicated?"

So, He replied to them, "This is the answer to your question yesterday about Bela — that all of you have been initiated, but then that Naam is somewhere there 'upstairs'. None of you have internalized it. None of you have done anything to manifest it. And you have not followed the Teachings. You have not internalized my Teachings. But, that Bhai Bela, whom you all are saying is illiterate and is a farmer has not been initiated also, but he has taken my sentence back. And from such a statement that I made, he took it so seriously. And he internalized it so much that he was able to go within because of that. So, because he followed my instructions and he acted on them, that is how he became successful — even though he was not initiated.

* * *

It is the same thing with all of us. If you listen to Satsang, you have to spend one, two hours, three hours to internalize — think about what was said, and bring it as a part of your routine and part of your life — if you are not able to do that, then even if you are, every day, swimming in this pilgrimage of Satsang, you're not going to get anything for cleansing your mind.

So, that is why Paltu Sahib says, "In the company of the Masters, even an illiterate person becomes learned from the learned ones."

***Kanchan loha hoye jaha paaras chuyi jaay,***
***Kanchan loha hoye jaha paaras chuyi jaay,***
***Panpe ukata kaat jaha un sardee paayi.***

Paltu Sahib says, "The philosopher's stone has so much power that it converts even the dirtiest of iron into gold.

Even if a butcher has his knife, by which he is cutting the throats, slitting the throats of animals, even that will get converted to gold."

The philosopher's stone is not judgmental about what that iron is — whether it is a good iron, whether it is a bad iron, whether it is doing something good, or it is doing something bad. It doesn't look at all that. It just carries out its essence of converting that iron into gold.

Like that, when anyone gets in touch with that Naam, that Naam converts and transforms that person — that mind. But, we have to manifest that Naam. And, for that, we have to follow the instructions of the Master. We have to have faith in the Master and do our meditation, Simran, Dhyan, as much as possible. And spend as much time as possible in that so that we can manifest that Naam within because Sant Mat is not a subject of 'talking'. It is a concept and subject of 'doing'. So, we have to, actually, do it and bring it into our lives.

Masters give us our initiation but They don't simply leave us like that. They have the Path laid out for us and They are waiting for us within so that we can do our practice and manifest the Masters and go within.

And, when we have to do that, it is not a matter of only sitting for meditation for a few hours — for two hours or two and a half hours. Five to six hours is what is required if you want to manifest the Master. So, we have to give more and more time for our Bhajan and Simran.

When we sit for our meditation also, after that, we are outwardly drawn. We sit sometimes; we don't sit sometimes. And we are outwardly drawn. Again, our mind becomes impure. Again, we sit for meditation. So, that way, we have to make very continuous, sustained efforts to do more and more meditation and spend more time in this.

Like a dry tree, when it has a cool atmosphere, even that becomes green. Like that, when we have Naam, if we make efforts, then we are able to manifest that.

***Paltu sangat kiye se mitathe tin hu taap,***
***Paltu sangat kiye se mitathe tin hu taap,***
***Malayaa ke parsang se seethal hovath saap.***

Paltu Sahib says, "Like the venom of the snake and the heat it feels — that is cooled when it gets in the company of the sandalwood.

Like that, when a person gets into the company of the Masters, he is able to cool his three fevers."

So, the snake has one fever, which is cooled. But, a human being has three fevers, which are cooled when we come to the company of the Masters.

What are these three fevers? These three fevers are satogun, tamogun, and rajogun. These are the three gunas, which are the effect of Brahma, Vishnu, and Mahesh. And these gunas flow from these three gods and that determines the characteristics of a person. So, everyone has these three gunas — or these three fevers — which are set to rest when they come in the company of the Masters.

So, Brahma, Vishnu, Mahesh, and our rajo, sato, and tamo, these are the three gunas. From Brahma emanates the rajogun; from Vishnu, the satogun; and from Shiva, the tamogun. These three gunas determine the characteristics of a person. And whoever has one of these gunas has a predominant guna. He will be characterized by the things, which are the characteristics of that guna.

For example, if one has more rajogun, then he will be of a higher intellect. He will be drawn to working as a professional, or a businessman, where he is driven by more of the intellect; or a learned person or a scientist, all these people are having more of the rajogun.

People who have more of satogun are people who are more devotionally inclined. So, they will do more pujas, or they will do more recitations, or follow more of worship and go for pilgrimages and do all such things.

Where tamogun is more dominant, such people like to indulge. They are driven by taste so they have more of the non-vegetarian food, which they like. They like to hurt people. Or they like gambling. These kinds of traits are driven by tamogun.

So, whenever any such person comes into the company of the Masters, whichever guna is predominant, all of them will be equalized by the manifestation of the Naam. None of these gunas will then drive that person.

***Paaras ke parsang se loha mahang bikaan.***
***Paaras ke parsang se loha mahang bikaan.***

So, Paltu Sahib says, "The value of the person is just like the value of iron increases by the touch of the philosopher's stone — what is costing twenty-five rupees a kilogram becomes nearly thirty-one thousand rupees for ten grams.

In the same way, when the Naam is manifested, the person is transformed from an ordinary human being to God.

***Loha mahang bikaan chuye se keemat nikari,***
***Loha mahang bikaan chuye se keemat nikari,***
***Chandan ke parsang chandan ban ki lakari.***

So, like the character of the iron changes when it is touched with the philosopher's stone, the value also changes.

Like that, in the Malayagiri Mountains where there is sandalwood — because of the proximity of other trees, which are in the proximity of that sandalwood tree — even their characteristic changes. Even they start getting the aroma of sandalwood. And even if you cut those trees, you will get the smell of sandalwood.

Like that, for any person who comes in the company of the Masters, there is a transformation in that person. Whatever characteristics that person may have, he will also start transforming in the company of the Saints.

* * *

In Benares, there was a pundit who was very disciplined. In the mornings, he would have his bath at six o'clock and then sit for puja.

So once, he became late. Because he was hurrying up, the slipper broke a little. It was a leather slipper, so the toe of that slipper broke and he was finding it difficult to walk with that slipper. So, he was looking for a cobbler.

Just then, Ravidas Ji, Who was there, had just opened up His shop and He was cleaning His shop. So, that brahmin went there and he asked Ravidas Ji to just nail that slipper back so that he could hurry up to his puja.

So, Ravidas Ji said, "Just give me two minutes. I have just opened the shop. I am just cleaning it. You are the first person. I will definitely attend to you first."

So, he got angry with him — he got angry with Ravidas — and he insisted that this be attended to immediately.

Ravidas Ji told him, “Okay. It doesn't matter. I will definitely attend to you first.” And he, accordingly, then took out two nails and he repaired that chappal.

While he was doing that, he asked that pundit as to where he was hurrying so much. So, that pundit told him, “I am going to the Ganges to have my bath before the puja.”

So, Ravidas Ji told him, “Okay. If you are going to the Ganges, just do me a favor. Take these two paise. (In those days, there was even one paisa — so, He gave him two paise.) And he said, “Offer these to the Ganges.”

That brahmin then said, “Okay. Since I am going there, I will take care of this kind request.” And, accordingly, he tied a knot up in his dhoti. And he put those two paisas there and tied a knot.

When that brahmin went for his bath and he finished his bathing, he remembered that Ravidas had given him two paise to offer to the Ganges. So, he removed those two paise and he hurled that money into the Ganges. He did it quite disrespectfully, just as a matter of completing that work that was given to him.

When he hurled those two paise into the Ganges, he saw that one hand emerged from the Ganges and that hand caught the two paise, which he had thrown. That hand went back down, and then came out and had a diamond and pearl-studded bracelet. So, that hand then came towards that brahmin and it offered that gem-studded bracelet to the brahmin — that bangle.

So, the brahmin looked at it and he felt, “This is, indeed, a very, very priceless bracelet and it doesn't look like it is from this world. It's made by the gods, it seems.” So, he accepted that and he finished bathing and he came out. Then he tied that bracelet again into his dhoti and he just felt, “Now, I should not go the same path, in case Ravidas would ask me what happened.” So, he thought, “I think a different route to go back.”

So, he, accordingly, took a different route and went back and he started his puja. But, his mind was, of course, not in the puja because he was thinking about this beautiful bracelet that he had got.

This went on for about a week. He would go by a different route. And then, after that, he again felt, “Now, Ravidas may have forgotten.” So, he took the usual route.

After ten days, he went to the king of that place — of Kashi, of Varanasi — and he thought he should sell that bracelet to the king. So, when he went and offered that to the king, the king, in turn, offered that to his wife, to the queen.

When the queen saw that bangle, she was amazed by it and she was very attracted by that bangle. But she said, “You know, these kinds of bangles have to be in a pair. I cannot wear this on only one hand.”

So, she told the king, “Ask that brahmin to bring the other one also. And then you will pay him whatever it is.”

So, that king then told that brahmin, “You bring the other bangle also and I will give you a reward for this.”

But, that brahmin started really dilly-dallying around, wondering what to do, because he had only one bangle.

So, the king then finally told him, “Nothing doing. If you don't get it to me in seven days’ time, then I will hang you. So, you have that much time to get it.”

So, that brahmin left that court of the king cursing himself, that he had come here to collect money but, instead, he got a noose around his neck. And he went back, cursing himself. That way, he was wondering now what to do.

Finally, he thought, “It is Ravidas who has given me those two paise. And this whole thing has happened because of that. So, it is better that I go and I will accept my mistake and I will ask him to help me out of this problem — because, otherwise, I cannot get the other one.”

So, accordingly, he went to Ravidas Ji and he begged for mercy.

Now, Ravidas Ji asked him why he was asking mercy? And, accordingly, he related the entire thing — the two paise, when he threw them in the river, that hand accepted it, and that hand came and gave him a bracelet.

And he said, “I was attracted to it and, instead of coming and giving it to you, I decided to keep it for myself and I didn't come to you. And then, when I decided to sell it to the king, I have this challenge in front of me that I have to get the other one, otherwise, I will be hanged. And there are only two days left, so please help me.”

Ravidas Ji told him, “You are a learned brahmin. You shouldn’t have done such things. And you should've come and given that to me and asked for it. I would have given it readily to you. But, never mind, I will help you.”

So, He took one paisa, which was with Him, and He put it in the water, which He used to use for cleaning the leather. And that water, with the blood of that leather, had become all red and murky. But He said, “If the mind is pure, then whatever water is there is the Ganges.” And He threw that one paisa in that tub. And, accordingly, the hand of Ganges appeared there and it gave him the second bracelet.

So, that brahmin was very pleased. Ravidas Ji gave him that and said, "Okay. Now, you can save yourself. Take it and go."

So, he took it, accordingly, and then he went to the king and offered that second bangle there.

When he went and offered that second bracelet to the king, that king accepted it, and the brahmin said, "You keep it. I don't want any reward for it. You just keep it. Now, I can leave from here."

But, that king stopped him and he said, "No, these two bracelets don't look like they are made in this world. They are not of this world. Therefore, I ask you, where is it that have you had these made?"

So then, accordingly, that brahmin related his whole story and he said, "This Ravidas Ji has it. He's got a tub full of them! So, you can go and collect it."

So, then that king felt, "Such a Mahatma is there in our city and I'm not even aware of Him?" So, accordingly, he took out his chariot and then he set out to visit Ravidas Ji.

***Jaise til ka tel, phool sang mahang bikaayi,***
***Jaise til ka tel, phool sang mahang bikaayi,***
***Satsangati mein padaa sant bhaa sadan kasaayi.***

So, Paltu Sahib gives another example of the sesame seed. The oil of the sesame sells for a few rupees. But when that same sesame seed is kept in the company of flowers, it imbibes the perfume and the scent of that flower. The essential oils are made from that sesame seed — and that trades at a very high price.

So, like that, even the butcher, when he was in the company of the Masters, has become immortal.

***Gang mein hai subhgang mili jo naara sothi,***
***Gang mein hai subhgang mili jo naara sothi,***
***Seep beech jo pade boondh so hove mothi.***

Paltu Sahib gives another example. He says, "All the drainage water, which flows from all these gutters and all these drainages, goes into the Ganges. And, once it goes into the Ganges, it becomes the pure water of Ganges and people are collecting that water, bottling it, and then taking it home and they treat it as very pure and holy water."

So, that same person, who would otherwise turn his head around and not smell that dirty water in the gutter, that same water of the gutter is now pure water for him and it is bottled and taken home.

That is what happens when an impure soul also gets in the company of the Masters — it also becomes pure.

He gives another example — that of the oysters. They float on the surface and they open up for the drop of rain from the swati nakshatra. And when they get that drop of rain, they close and they go to the bottom of the ocean floor. And that same water becomes a pearl.

So, that oyster, otherwise, does not accept that rainwater. It just leaves that. But, when it is in these thirteen to fifteen days of swati nakshatra, when it rains and that drop of rain is absorbed, the organism which is there in that oyster, merges with that drop of water — the rainwater of the swati nakshatra — and as a result of that merging, it makes a pearl in that oyster.

***Palatu hari ke naam se ganika chadi bimaan,***
***Palatu hari ke naam se ganika chadi bimaan,***
***Paaras ke parsang se loha mahang bikaan.***

So, Paltu Sahib says, "One gets transformed with the manifestation of Naam and He gives the example of Ganika. Ganika was a prostitute and she had sinned throughout her life. And Ganika had a pet parrot and she had trained this parrot to say 'Narayan' and recite 'Narayan'. So, whenever the parrot would see Ganika, he would start saying 'Narayan, Narayan', and he would keep repeating that. And, when she would come, she would also hear the parrot say 'Narayan', so she would also then repeat that.

Now, it so happened that her last moments had come and the angels of death came and they were pulling the attention of her soul out of the body. And, as a result, she was suffering a lot and she fell down.

This was at her doorsteps, so when she fell down, the parrot heard and he got scared, thinking some cat or something has come. And he saw Ganika there and he started repeating 'Narayan' — as he was trained.

And once he started saying 'Narayan', in those passing moments, she heard the parrot saying 'Narayan', so she also repeated 'Narayan, Narayan'. And when she repeated this, the gods came with the pushpaka. And then, they beat the angels of death and they took the soul of Ganika in the pushpaka.

So, Paltu Sahib gives the example that even a prostitute, who had sinned so much, when she had remembered the name of Narayan, she also was taken by a pushpaka to the gods.

***Palatu hari ke naam se ganika chadi bimaan,***
***Palatu hari ke naam se ganika chadi bimaan,***
***Paaras ke parsang se loha mahang bikaan.***

Radhaswami.

# 31

# Meditation Talk
# 11 Jan 2018 – Morning

## No Pilgrimage Is Greater Than Satsang Because It Is There That The Impurity Of The Mind Is Washed

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ONCE THERE WAS A FIGHT between Vishvamitra and Vashisht. Vashisht was saying that there is a greater importance of Satsang. Whereas, Vishvamitra was saying that the greatness is of the pranayamas and other austerities. So, they both decided that to settle the argument they should go to a third person. So, they went to Vishnu.

So, when they both placed their arguments in front Vishnu, he felt, "If I give my judgment in favor of one of these people, then the other one is going to definitely curse me." So, he suggested that they go to Shiva, who was sitting in meditation.

When they went to Shiva, again they placed their arguments there. Even Lord Shiva felt, "Vishvamitra and Vashisht, both are great sages, and if I give my judgment in one's favor, then the other is going to curse me." So, he suggested that they go to Adi Shesh. He said, "Adi Shesh is, indeed, much wiser and he has the burden of the entire universe. So, why don't you go to him and place your arguments?"

So, accordingly, they went to Patal Lok. And there, they placed their arguments in front of Adi Shesh. And Vishvamitra said, "It is the austerities which are more powerful." And Vashisht said, "It is Satsang which is more powerful."

Adi Shesh said, "Okay. I will tell you. But, right now, I have the burden of the earth on my head. So, if you are able to relieve me for a while, I will be able to think clearly and answer your question."

Vishvamitra immediately said, "Okay. I will do that for you." And he said, "I am giving you the power of my austerities for ten thousand years. And, with that, the earth will rise."

When he gave that power of his austerities, the earth just merely shook a little and it didn't move. So, Adi Shesh was not relieved with that.

Then it was the time of Vashisht, and Vashisht said, “Okay. I will give the power of one hour of Satsang.” And, with that, the earth rose — it rose a foot above Adi Shesh's head and it stayed there for a minute and then, again, it came back on his head.

So, Vishvamitra got annoyed. He said, “The burden was lifted, but you have not given us your judgment.”

When he said that, Adi Shesh told him, “The decision and the judgment are in front of you. When you gave ten thousand years of your austerities, the earth merely shook. It did not relieve me. But, Vashisht gave only one hour of Satsang and the earth was lifted by a foot for nearly two minutes. So, obviously, his Satsang is more powerful.”

So, with that, Vishvamitra was humbled and they left from there.

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Masters have, therefore, sung the praises of Satsang and They say, “There is no pilgrimage which is greater than Satsang because, only in a Satsang, is the impurity of the mind washed.”

Therefore, we should listen to Satsang every day.

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So, the atmosphere is quiet and we should make most of it. Let us close our eyes and get connected to Simran and Bhajan.

# 32

# Meditation Talk
# 11 Jan 2018 – Afternoon

## Whenever Your Mind Is Idle, You Should Do Simran And You Should Get Connected To Your Master

SANT AJAIB SINGH JI HAS WRITTEN so many bhajans. And, in all of these bhajans, He has reflected the true love of a gurumukh-disciple towards His Master.

All the Masters — in Their bhajans — one can see that the bhajans are full of love and affection for Their Masters. By reading these bhajans, one develops a love and affection towards one's Master. And, therefore, whenever we sit for our Bhajan, we should also read one of these bhajans written by the Masters.

The Masters have surrendered everything to Their Masters and They are full of love and affection towards Their Masters. When we read these bhajans, we should try to understand what is the meaning of what is being written there. And, that way, when we recite or we read these bhajans, that brings about a love and affection in our mind as well.

Whenever we sing these bhajans, we should try to understand the meaning of what we are singing. And, that way, that also encourages the love and affection towards our Master – when we read or sing these bhajans. And the thoughts, which take us outside, also get reduced when we read these bhajans.

Even at other times — when we have some bad thoughts — we should immediately start doing our Simran at a fast speed. That way, these thoughts are also removed from our mind.

So, whenever we have these bad thoughts or dirty thoughts, we should quickly do Simran. And, if we do Simran at a fast pace — with our mind focused on the Simran — then, immediately, those thoughts will be removed from our mind.

So, that way, if we are creating this habit of doing Simran all the time, then that Simran saves us from a lot of bad deeds or bad thoughts coming to our mind.

That is why Mahatmas say, "Whenever your mind is idle, you should do Simran and you should get connected to your Master." Because the mind is not idle. If we are having an idle mind then, immediately, the mind starts giving us different types of thoughts. So, if we are doing Simran, then we are not giving that opportunity to the mind to bring those thoughts.

Even when we sit for our meditation — when we are doing our Dhyan Bhajan — even at that time, we get these thoughts — impure thoughts or other thoughts. And when these thoughts are very profound or strong then, to get rid of these thoughts, we should immediately start doing Simran at a fast pace. That way, then again, we will be able to get rid of these thoughts. That is why we should emphasize doing our Simran and try to perfect our Simran because that will create a love and affection for the Master — it will increase that. And it will also help us in leaving these nine doors and going to the Tenth Door.

So, Simran is the first step in this process. And once we leave the nine doors and come to the Tenth Door, there we manifest the Radiant Form of the Master and He gets us connected with the Sound Current. At that point, our course of doing Simran is over.

Therefore, till we manifest the Master — the Radiant Form of the Master — within, and until we clear our body of our attention in the body and we have the Master manifested within, we should try to focus more on doing the Simran rather than listening to the Sound Current. Because, till we manifest the Radiant Form of the Master and He manifests — with His Grace — the Sound Current, the Sound Currents that we are listening to just now, are not able to pull our soul up. And it is only that Sound Current, with the help of the Master when we go within, that will pull us and take us up.

Therefore, we should keep on doing our Simran and Dhyan — and spend more time doing that. Even when we are doing that, when we listen while doing our Simran and Dhyan — that is, we start listening to the Sound Current — then we should ignore that and continue to focus on Simran and Dhyan.

So, between the time that we spend for doing all our meditation practices, only about fifteen, twenty minutes we should give towards listening to the Sound Current. The rest of it we should give to doing Simran Dhyan.

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So, the atmosphere is quiet and we should make the most of this. Let us close our eyes and get connected to Simran and Dhyan.

# 33

# SATSANG
# 11 Jan 2018 – Afternoon

## Without Manifesting The Sound Current Within, The Mind Is Not Going To Awaken

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*The paathi sings the Bani of Swami Ji Maharaj...*

***Sotha man kas jaago bhai,***
***So upaav mein karu bakhaan.***
***Teerath kare barth bhi raakhe,***
***Vidya padke hue sujaan.***
***Sotha man kas jaago bhai,***
***So upaav mein karu bakhaan.***
***Teerath kare barth bhi raakhe,***
***Vidya padke hue sujaan.***

THIS IS THE BANI of Swami Ji Maharaj. In this bani, the measure of waking our sleeping mind has been written by Swami Ji Maharaj. Now, we may have a doubt in our mind that we are awake and the mind is awake and we are doing all our activities and all of our duties at home — so how is it that it is sleeping?

Masters say, "The mind is awake in the world, but it is sleeping to reality." The Masters say, "The mind, when it has come from the And into the Pind, it has forgotten about its True Self and it has forgotten about where it has come from. And, likewise, the soul has also forgotten from where it has come and it has forgotten about itself.

The soul has come from God Almighty. Now, as it has descended the planes from God Almighty, it has started getting covered by different bodies.

So, when it has come into the Brahm, it has first got covered by the causal body. And then, when it has come into the And, it has got covered by the astral body. And finally, in the Pind, it has got covered by the physical body. So, all these bodies have covered the soul and it has lost its original purity.

It is like if we take a 1000-watt bulb and we cover it with a sheet. The light of that bulb will reduce and we will have less luminance. Now, if we cover it again by another sheet, then that

brightness will further reduce. And, eventually, when we cover it with the third sheet, it will become totally dark. Likewise, the soul has come into this world and it has forgotten itself and it is covered with delusion now.

Before it enters the Pind, the Maya covers it with the cover of delusion. And, therefore, under that delusion, it has completely forgotten its True Self.

So, when we do our meditation and we go within, then we take off the first covering — that is, the physical covering — and the soul, again, starts getting a little brighter. Then, when we go further inside, we shed off the astral body — we shed off the astral covering — and it becomes brighter. But, there is still a covering of the causal plane. When we shed that also, then we have removed all the coverings on that bulb and the full luminance then comes out. We can see the full luminance of that bulb.

After the causal plane, when the soul goes and takes a dip in the Pool of Nectar in Mansarovar, there it sheds off all its coverings and all impurities and it starts reflecting its true Light, which is the equivalent of twelve suns. So there, it gets its own luminance.

Therefore, the soul and the mind have come into this world — in the physical world — and they have both forgotten about their origin and about themselves.

***Sotha man kas jaago bhai,***
***So upaav mein karu bakhaan.***
***Teerath kare barth bhi raakhe,***
***Vidya padke hue sujaan.***

Swami Ji Maharaj says, "There are many people who try to awaken their mind by adopting different practices. So, some people go to pilgrimages. Some people choose to fast and awaken their mind. Some other people choose to study the Holy Scriptures and become learned in this and enlighten themselves. All of these different kinds of measures are adopted by people to try to enlighten or awaken their mind.

But, by adopting all these practices, instead of awakening the mind, they are further putting it to sleep because it gets more impure. It gets impure because it develops an ego of having done these practices.

So, if one goes on pilgrimages, the mind starts feeling that it has become pure by going to so many pilgrimages or by adopting other practices. That ego develops. And, because that ego develops, more impurity is pulled toward the mind. And, therefore, it is further away from awakening.

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Sant Ji used to relate this story. There was this person who got a degree from the BHU* University in Varanasi. This degree was a specialization in Sanskrit — in the Shastras or the Holy Scriptures. So, after he achieved this degree or doctorate and he was on his way back, there was a river that had to be crossed.

** Benares Hindi University*

When he reached that river, it was noontime and most of the fishermen or the boatmen had left for lunch. There was only this one boatman with his boat waiting there. So, when he requested that boatman to take him to the other bank of the river, that boatman agreed, but he said, "Please wait until some more people come so that then we can get a full boat and we can go across."

But, this person was very adamant that he should be taken immediately. He did not want to wait and he started arguing and cursing and threatening that boatman.

So, this happens because of the ego that one gets by having achieved such a degree and specialization. So, that arrogance was there, that ego was there, and he started cursing that boatman.

And, finally, the boatman agreed to take him to the other bank.

So, when they were on the river and they started to go towards the other bank, this person could not stay quiet. He asked that boatman as to how much that boatman had studied and what were his educational qualifications?

So, that boatman said, "I just do this work. I have not really been educated and I am quite illiterate." That boatman was nearly fifty years old.

And this person, again, in his arrogance, told him, "Look, you have wasted half your life in your illiteracy. You have completely wasted half your life. Is there any point in not being educated? You should have been educated." So, he started belittling that poor boatman. And that boatman got a little annoyed because of this. First of all, he had gone without the full load of the boat because of this person's arguments and he had lost that money. And, on top of that, this person was insulting him. So, that oar with which he was steering that boat and rowing that boat, he shook that a bit, he loosened that a bit, so the boat started swaying.

So, that boat became quite unstable because of that. And then, this boatman asked that pundit, "Do you know how to swim?"

The pundit said, "No, no, no. I don't know. I have not learned how to swim."

The boatman said, "See? I have lost half my life by being illiterate, but you are going to lose your full life."

So, that way, that scared pundit then caught the feet of that boatman and he said, "Please, help me. Save me. Please, steer the boat properly and take us safely to the other side."

So, finally then the boatman, again, managed to stabilize the boat and take him to the other bank.

When they got off at the bank, the boatman told him, "Don't have an ego of your education. Just as your education is important to you, my education is important to me. Because it is my education that has saved both of us and we are both here."

* * *

So, that is what happens when we do a lot of study of the Scriptures and other holy books and we believe we are very learned. That builds an ego around the mind and it takes us further away from being enlightened.

***Jap tap sanjam bahju bidhi dhaare,***
***Mouni hue nidaan.***
***As upaav hum bahutak keenhe,***
***Tho bhi yeh mann jagaa na aan.***

Swami Ji Maharaj says, "People have undertaken other measures. They have undertaken austerities. They have done japas and they have done tapas and pranayamas and all of these difficult measures to try to awaken the mind." But all these measures and austerities are all within the realm of Brahm. And therefore, they are within the realm of the mind itself. One cannot control the mind with these measures.

That is why we hear of so many yogis and rishis and munis who have done these austerities and they have got their mystical powers and, as a result, they have misused these for, either, giving someone some boon or giving someone a curse.

* * *

Gorakhnath Ji was in the Himalayas. He had become a yogeshwar and, following his austerities, he had been able to go up to the Brahm stage. And, after completing that, when he was coming down into the plains of India, with whichever person he met who was a religiously-bent person — whether a sage, or a muni, or a scholar, or other such people — he would get into an argument with these people and would show off his knowledge of the Brahm.

So, he came down to Varanasi. Even today, there is a place called Gorakhpur, where Gorakhnath's ashram is.

And, that way, arguing with various people, he finally came to Varanasi. He came to the ashram of Ramanand Ji and, in front of the ashram, he sat on this trishool — he sat on the point of the trishool.

He sat cross-legged on that trident and he called out to Ramanand Ji and challenged him. He said, "You come out and you argue with me about your knowledge of the Shastras or the Holy Scriptures. Either you defeat me, or I will defeat you and all of you leave this ashram and go away from here."

Ramanand Ji was a brahmin and he felt, "Gorakhnath is a yogeshwar and if he gets annoyed for whatever reason, then he will curse me. So, it is better I leave the ashram." And, accordingly, he started packing his belongings and he also told his disciples to pack their belongings. He said, "We will clear out the ashram and leave from here."

Kabir Sahib was an initiate of Ramanand Ji, but the practice and the preachings at the ashram were all of Ramanand Ji.

So, one of those disciples ran to Kabir and they related this whole thing to Kabir and said, "The Master has asked all of us to leave because of this Gorakhnath who has come and challenged him."

Kabir Sahib, at that time, was only fourteen years old. He told that disciple, "Go back and tell the Master that he should not leave and that he should stay there — and all the disciples should stay there. And then, I will come and do that argument and discuss with Gorakhnath."

So, Kabir Sahib went there and, in His hand, He had a bundle — a small ball of silk. And, taking that, He went there and He faced Gorakhnath.

By then, Gorakhnath had already lost his temper and he was almost about to curse Ramanand Ji because he had not dared to come out of the ashram.

So, when Kabir Sahib stood in front of Gorakhnath, Gorakhnath asked him, "Who are you?"

Kabir Sahib said, "I'm a disciple of Ramanand Ji and I've come here to address and answer your queries."

So, listening to that, Gorakhnath said, "You are just a fourteen-year-old boy. You're just a small boy. When would you have done all those austerities to really become learned? Stop wasting my time. Go and call your Master and let me have a discussion with him."

Now, Kabir Sahib saw that Gorakhnath was completely lost in his ego. So, He took that silk bundle and he threw it about ten times the height at which Gorakhnath was sitting. And He went and sat on that ball of silk.

Seeing that shook up Gorakhnath because he saw that he was just sitting without any base on a ball of silk. And even Gorakhnath, with all his prowess, had to sit on that trident with a base already in the ground.

So, Gorakhnath had the mystical powers also. But all those mystical powers were all related to the five elements and they work through these five elements only. But, Kabir Sahib was a Shabd Guru and He had the power of the Sound Current. And for that, there was no need to be having any of these five elements as a base. So, therefore, that argument then started between Kabir Sahib and Gorakhnath — and that went on for one week.

So, after he lost the argument to Kabir Sahib, he said, "Okay, let us try out our powers." He said, "Okay, let me show you my mystical power."

And he converted himself into water and he took the form of that water in a kamandalu, or a pot, which he was carrying. And he got in that pot.

He told Kabir Sahib, "Now, you search me out and find where I am."

Kabir Sahib came to know that he had converted himself into water and he was in this pot. So, He called for five small utensils and He poured that water into those five utensils. This made five pieces of Gorakhnath. Then, He told Gorakhnath, "Okay, now you can come out."

So then, Gorakhnath came to know that Kabir Sahib had understood what had happened. He told Him, "Okay, put me back in the pot. Then I will be able to come out." So, Kabir Sahib did that.

Then, Kabir Sahib said, "Okay, now you search for me." And Kabir Sahib became the form of Sound — and that is omnipotent everywhere. So, Gorakhnath could only hear Kabir Sahib, but he could not find out where he was.

Now, despite losing out on his debate, and despite losing out on these mystical powers also, he did not accept defeat. But, he saluted Kabir Sahib and he left from there. After that, Gorakhnath did not ever come to Varanasi.

* * *

Swami Ji Maharaj says, "I have done the japas and tapas and all of these measures. With these measures, our mind does not come into our control."

***Khojat khojat satguru paaye,***
***Un yeh jukth kahi parmaan.***
***Satsang karo sant ko sevo,***
***Tan man karo khurbaan.***

Swami Ji Maharaj says, "After searching all these various measures, finally, I met the Master and He explained how I should awaken my mind. So, the Master then told me three measures and three practices that I should do — attend Satsang, do seva, and do Bhajan Simran."

And further, surrender your mind and body to the Master. By surrendering your mind and body to the Master, the mind will come in your control. Because by surrendering to the Master, the Master extends His Grace to us and He manifests the Sound Current within us.

Once the Sound Current is manifested, there is nothing more attractive or more intoxicating than the Sound Current. And once the mind gets connected with, and falls in love with, and gets intoxicated with the Sound Current, it leaves all the other attachments and all its ego. It understands that it is not the senses. It understands that it is not the body. And it understands that it belongs to a different place. So, that mind awakens when it gets in contact with the Sound Current.

The mind awakens and it understands its true self and where it has to go and where it has come from. And it is then very eager to go back. Then it holds the hand of the soul and it helps the soul to go back to its true home.

The mind, which is an enemy today, after it is connected with the Sound Current becomes the biggest and greatest friend of the soul.

Swami Ji Maharaj has said in a different Bani, "By doing crores of different measures and practices, the mind is not going to get controlled. Only it gets into control when you make it listen to the holy Sound Current."

***Satguru shabdh suno gagana chad,***
***Cheth lagaavo apna dhyaan.***

So, He says, "The Sound Current — which has manifested with the Grace of your Master — get connected with that and focus on that Sound Current. And that Sound Current will take you back to where you have come from."

The Sound Current is emanating from God Almighty. One Sound Current is connected to the next Sound Current. Through all of these planes, the Sound Current has come down and it is resonating at the Eye Center. So, it is this Sound Current, which is going to go back — it is the ladder to go back to God Almighty. And each Sound Current is connected to the other and will, eventually, take you to God Almighty.

So, the Sound Current reaches up to Sach Khand-Sat Lok. And, beyond that — the three further planes — even the Sound Current is not there. It is only the Holy Light, which is there.

So, up to Sach Khand-Sat Lok, the Sound Current takes the soul and the Master takes the soul and makes him meet Sat Purush. And there, it is only with the Grace of Sat Purush that the soul is sent further up into the three planes.

There is so much happiness and there is so much pleasure in that Sound Current. There is nothing comparable in all the three worlds that can give you that kind of happiness. So, when the mind comes in connection with that happiness and that pleasure, it kicks away all of this other happiness and pleasures which are drawing it out in this world and it starts going back to its True Home.

***Jaagath jaagath ab man jaaga,***
***Jhoota lagaa jahaan.***

So, following the practice of the Masters, the mind slowly awakens. And, as it awakens, it then realizes what it truly is and it realizes that it doesn't belong to the senses and it is no longer outwardly focused.

The essence of the mind is Light. So, it is in the form of Light. And the essence of the soul is Light and Sound. So, once both are connected with the Sound Current, the mind also realizes its true self, which is that it is a form of Light. And the soul also realizes its True Self. And then both further go upwards.

***Man ki madad mili surat ko,***
***Dono apane mahal samaan.***

That mind is not allowing us to do our Bhajan Simran, even for a second, because it is so outwardly focused. It completely discourages us from doing our meditation. That mind, when it gets in connection with the Sound Current immediately transforms and helps the soul to go within and to go to its True Home.

It goes up to Brahm. There, it merges with the Brahm, and the mind and the soul — the knot between them — is untied and the soul is then free to go further to God Almighty. And then, with the Grace of the Master — plane-by-plane — it travels further up and it goes to its True Father, God Almighty.

***Bina shabadh yeh man nahi jaage,***
***Kare chaahe koi anekh vidhaan.***

Swami Ji Maharaj says, "Without the connection with the Sound Current, without manifesting the Sound Current within, the mind is not going to awaken. It is not going to come into our control." So, you may do a hundred different practices, a hundred thousand different practices, austerities, or any other practice but, with all of these, your mind is not going to awaken. It will not come in your control.

* * *

Even Somanath Baba Ji spent nearly twenty-five years and he did the austerities. He used to go to Gorakhpur there, and he had done all these practices and gained a very significant progress in these practices. He had also developed the strength of all the mystical powers that he had. But, with all of this, the mind had still not awakened and he was still devoid of that happiness or that pleasure, which was required.

* * *

Even Sant Ajaib Singh Ji spent a lot of years doing these austerities and doing various practices and he had even been given two Shabds by Baba Bishan Das. So, all those austerities and practices also did not get him that peace of mind. Though he had a lot of mystical powers and he had also gone up to Brahm, he still did not have that control and peace of mind. And it was only after Kirpal Singh Ji Maharaj initiated him that he was able to get that peace and control and awaken his mind.

***Yehi upaav chaat kar gayaa,***
***Aur upaay na kar parmaan.***

So, Swami Ji Maharaj has explained, "The true practice and the true measure of awakening your soul is to manifest the Sound Current. All other practices are not going to get you there." These may be the first steps of the ladder, which people try and take or, at the lower levels of education, one may want to try to awaken the soul — but none of these work. So, it is only the manifestation of the Sound Current with which the mind will awaken.

***Yehi upaav chaat kar gayaa,***
***Aur upaay na kar parmaan.***
***Biratha bais bithaave apani,***
***Lage na kabhi tikaan.***

He says, "If you do other things, it is only a passing of time because you will not get the success unless you follow the Surat Shabd Yoga."

***Biratha bais bithaave apani,***
***Lage na kabhi tikaan.***
***Sant bina sab batake dhole,***
***Bina sant shabdh pichaan.***

So, Swami Ji Maharaj, after explaining all this, says, "Till you have the company of the Saints and the Masters, you will not be able to get success."

All the jivas are wandering here and there, trying to follow different practices and doing different measures, but all of that is not going to get them the success of awakening their mind. It is only the company of the Masters and the Saints by which they will be able to do that.

***Sant bina sab batake dhole,***
***Bina sant shabdh pichaan.***
***Shabhd shabdh mein shabdh hi gaavu,***
***Tu bhi surat lagaa de taan.***

Swami Ji Maharaj says, "I have explained all of this and I, again, emphasize the importance of Naam — I emphasize the importance of the Sound Current." So, you should also do your practice and get your attention withdrawn from the body and focused on that Sound Current and manifest the Sound Current."

***Shabhd shabdh mein shabdh hi gaavu,***
***Tu bhi surat lagaa de taan.***
***Ghar paave chourasi choote,***
***Janam maran ki hove haan.***

He says, "By following this Path of Surat Shabd and by gaining the wealth of Naam on this Path, you will be able to get salvation. You will get out of this cycle of life and death and you will be able to go back to your True Home and God Almighty."

***Ghar paave chourasi choote,***
***Janam maran ki hove haan.***
***Radhaswami kahe bhujaayi,***
***Bina sant sab bhatke khaan.***

After explaining all of this, Swami Ji Maharaj says, "All the souls are wandering here and there and wandering in the cycle of life and death and in these 8.4 million life forms because they have not come in the company of the Saints — of the Masters."

So, therefore, if one comes in the company of the Masters, he will be out of this cycle of life and death and out of these 8.4 million life forms.

Even if we have a little bit of love and affection for the Master, and a little bit of meditation that we have done, the Master will definitely come at the time of our death to take our soul and He will not allow the soul to come back into this cycle of life and death.

So, therefore, He says, "It is the company of the Saints that will be able to get us out of this cycle of life and death — out of these 8.4 million life forms and crores of lives that we have had. It is by the good deeds of these lives that we have got this gift, this precious opportunity of a human life. And it is with the Grace and Mercy of God Almighty that we have come in the company of the Masters in this life.

***Ghar paave chourasi choote,***
***Janam maran ki hove haan.***

***Radhaswami kahe bhujaayi,***
***Bina sant sab bhatke khaan.***

Radhaswami.

# 34

# Meditation Talk
# 12 Jan 2018 – Morning

## So Many Hours Pass By And We Don't Even Remember Our Simran

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SANT MAT is a very straightforward spiritual path. In this Path, there is no need for doing any major austerity or going in the hills or jungles and becoming a recluse, or doing any pranayamas, or doing any Ashtanga Yoga. It is a path where you can do your spiritual work at your very home. You have to just sit for about two and a half hours in the morning and do your meditation.

This is a very simple and straightforward path where a small boy or a small child of seven years, to a person of ninety years, can do this.

In the Kali Yuga, the mind has become very impure and, therefore, unstable. And, if we follow those old austerity measures, it will be impossible to do them with the current state of the mind.

So, Saints have adopted this simple measure. And, therefore, we should do our Bhajan Simran. Even when we are not very busy or mentally occupied, we should do our Simran and we should have the contemplation of the Feet of the Master. And we should keep on doing our Bhajan Simran all the time so that, when we sit for meditation, that will help us.

The only obstacle or impediment that we have is that of our mind — because the mind does not allow us to sit for meditation or allow us to do Simran — or even remember Simran. So, many hours pass by and we don't even remember our Simran. That is because the mind is taking us away from that.

The mind is aware that the Saints have given the Simran to quiet it. And, therefore, it does not allow us to do Simran.

When we sit for meditation also, we observe that, if we do Simran — two, three times, or four times — then we don't know when we, suddenly, start doing simran of all worldly matters — how thoughts come and we are then thinking only about worldly matters.

That other simran of the world — all of our thoughts relating to everything around us — that is something that the mind is very comfortable with because that is the simran it has been doing for all times and it is more comfortable doing that.

Therefore, it is necessary for us to forcefully do our Simran continuously so that the mind starts getting trained and attuned towards this Simran.

So, we should forcefully do our Simran — even if the mind is trying to delude us and take us away. We should try continuously to bring it back and do our Simran.

Once the mind starts appreciating this Simran by some experiences within, or otherwise, when it starts getting the pleasure of doing the Simran, then the mind will start doing the Simran on its own.

Once the mind starts liking it and it does the Simran continuously, that Simran is called Ajapa Simran. And that Simran starts happening continuously at the back of the mind — even if we are talking to someone and we are doing any other work, that Simran will continuously happen.

And, once the mind starts doing Ajapa Simran, then we start our spiritual journey of the withdrawal of our attention.

Baba Ji says, "The warfare is with our mind only." As we start doing Simran, then the mind will slowly start getting attuned to it.

Initially, we have to do this warfare and fight with the mind. But, if we leave it to the mind to do Simran, then it is never going to happen. The mind will never get connected and never start doing Simran on its own.

So, we should read some Bani, or we should recite some bhajans. With that, the love and affection of our Masters are built up within and we get motivated to do that Simran. Also, if we fix a time, and we sit every day without fail at that time, then the mind also starts understanding that this is the time for it to do Simran.

If we do not have a set time then, whenever we sit for meditation, the mind will start bringing all kinds of activities that we are supposed to be doing. It will remind us of different things that we have forgotten. It will not allow us to sit peacefully. But, if we attune it to sit at a fixed time, then the mind is aware that this is the time for meditation and it will stop disturbing us.

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So, the atmosphere is very quiet and we should make the most of this time. Let us close our eyes and sit for our meditation.

# 35

# Meditation Talk
# 12 Jan 2018 – Afternoon

## From Past Yugas, Several Rishis And Munis Who Attained Very High Levels Have Done A Lot Good For The Gods, Goddesses, And Humanity

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ONCE UPON A TIME, the Vindhyachal range of mountains grew so high and stood up that they came in the way of the sun. There have been several rishis and munis who, with their austerities have risen above the three gods — Brahma, Vishnu, and Mahesh. So, they became even more powerful by their austerities.

So, all the gods went to these three larger gods and they requested them to do something about the Vindhyachal Mountains. But all of the three refused because Vindhyachal was also an attained soul and he had taken the form of a mountain because of a curse. But, he was a very highly attained soul.

So, all of them decided that they should go to Agastya Rishi — because Vindhyachal would listen to Agastya. So, all the gods and goddesses — thirty-three crore gods and goddesses — and all the three of Brahma, Vishnu, and Mahesh — all of them went to Agastya and they requested his help. They said, "Vindhyachal has grown so tall that it is not possible to carry out a normal living — because; on one side, there is complete darkness; and on the other side, there is light."

Agastya felt, "Okay, I will try to do something. If that helps everybody, then I will try to resolve this."

So, when Vindhyachal Mountain saw his guru Agastya coming, he bent down and bowed down to Agastya.

And Agastya Rishi said, "Okay, good. I'm going to go to the south, but if you go back and go to your normal height, I will not be able to come back. So, just like you have bowed down now, you stay like that till I come back."

So, he went to the south. And there, where Agastya came in the south; on one side there is the sea and on the other side there is a river — and it is an underground cave. Even now, the Agastya Cave is there.

So, Agastya then never went back to the north. And, as a result, Vindhyachal still stays bowed down.

There is a temple of a goddess on the Vindhyachal Mountain, which is very popular and most of north India goes there to make their offerings there.

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Like this, Agastya Rishi helped in another way.

When there were the Jalandhar demons, they would hide in the seas — and that was during the daytime. And, during the night, they would attack the gods and goddesses and the gods and goddesses were unable to stop them. So, they went to Brahma, Vishnu, and Mahesh for help. And again, Brahma, Vishnu, and Mahesh suggested that they go to Agastya asking for his help.

So, they went to Agastya Rishi and they requested him, "These devils are coming and they are disturbing us at night. They attack and loot and we are unable to catch them because they hide in the sea during the daytime. If you can drink the sea, then we will be able to identify and catch them."

So, Agastya Rishi went to help them and he took the water in his palm and he drank it — all the seven seas and oceans — he drank all of that water. So then, the gods and goddesses could catch those demons and kill them.

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That way, there were several rishis and munis who have done a lot of their austerities and have attained very high levels and, that way, they have done a lot good for the gods, goddesses, and humanity.

As the soul progresses within, it starts becoming more and more powerful. A lot of the powers inherent in the soul start manifesting as it goes further within.

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So, the atmosphere is quiet and we should make the most of it. Let's close our eyes and sit for meditation.

# 36

# SATSANG
# 12 Jan 2018 – Afternoon

## What Are The Sacrifices One Has To Do To Get The Grace Of The Masters?

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*The paathi sings the Bani of Sant Paltu Sahib...*

***Satguru sabko deth hai,***
***Letha naahi koi.***
***Satguru sabko deth hai,***
***Letha naahi koi.***

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib says, "The Masters come to give and share Their Mercy and Grace with everyone, but there are no takers." To get Their Grace, we have to do the practice as per Their Teachings and we have to follow the conditions laid out by Them and follow Their instructions. In this Bani, Paltu Sahib explains what are the sacrifices one has to do to get the Grace of the Masters.

***Letha naahi koi,***
***Sheesh ko dharai uthaari.***
***Letha naahi koi,***
***Sheesh ko dharai uthaari.***
***Mari sakash ko mile,***
***Mare ki kare thayaari.***

He says, "The first thing that you have to give is your ego. You have to sacrifice your ego and surrender that to the Masters because the biggest illness that plagues everyone is the illness of 'me' and 'mine' — everything about 'us', that is what is causing the biggest problem."

As long as our mind is outwardly focused and we are manifested in all the things around us — all our affections around us — to surrender to the Master and get His Grace is difficult.

If we look at the lives of the Masters, then we see that once They have gone to Their Master, They have sacrificed everything at the feet of Their Master. And that is how They have been

successful, and They have worked very hard for it. They have stayed awake at night and They have done Their meditations. So, without work, one cannot be successful.

See, we do not have the strength to go and surrender everything at the feet of the Master. That is why the Masters have given us a very simple Path of doing our meditation — doing our Simran and Bhajan. Because, by doing that, we are gradually doing this process of surrendering to the Masters.

But, what the Masters say is, "You should reduce your desires towards this world. You should be a little detached and focus on your Bhajan and Simran and the instructions of the Masters. Then, you will get your success in a quicker manner."

There are two ways to be successful on the Path of Sant Mat.

One is to surrender to the Masters in such a way that everything is contained within that surrender. And, when we surrender everything at the feet of our Master, then we get the Grace of the Master.

The other Path is to do our Bhajan Simran as we have been initiated and try to reduce our desires and our outward focus, spend time regularly doing our Bhajan Simran, and do a gradual surrender at the feet of the Master.

***Kadu bahut satnaam,***
***Dekhath ke kare sareer,***
***Kadu bahut satnaam,***
***Dekhath ke kare sareer,***
***Roti kaavanhaar,***
***Khaayaga kyonkar heera.***

Paltu Sahib says, "It is a little difficult to do our meditation. It is difficult to do and follow Sat Naam because we have to spend time doing that. We have to do a sacrifice of our outward desires and attachments and focus more regularly towards spending that time on our Naam."

So, Paltu Sahib says, "For such people who are outwardly focused, who are ruled by their desires, for them to get this 'diamond' of Naam is bitter and difficult."

We take our initiation, but we do not give time for meditation regularly. We are constantly in the pursuit of all our desires — we are all outwardly focused on this world and our attachments. And, on top of that, if we have some minor difficulties, or if we face some problems in our worldly lives, then we immediately don't waste any time in blaming our Masters for that.

We prioritize the world and give that more importance than this work that we have been given towards our spirituality. We focus all our time and energy there. And then, we keep

procrastinating our time of sitting for meditation. And, when we are not getting our desires fulfilled, then we are cursing our Master and we are complaining to our Master. We do not understand that whatever has been given in our fate deeds, whatever is our Pralabdh karmas, we are going to get exactly according to that.

There are very few people who spend that time of two and a half hours every day to do their meditation and who are pursuing that Path regularly. Ordinarily, most of us are following our desires and we are trying to achieve those. And we are praying also, time and again, to our Masters to have those desires fulfilled.

There are some initiates who are so petty that if they have some small stomachache in the day, the next day they don't waste any time — they immediately call and complain about their stomachache.

So, when I suggest that they should go to the doctor, they say, "No, you are God Almighty, so you should take care of it!"

So, just see that it is for such paltry reasons. Basically, these kinds of things are caused by either overeating or eating something inappropriate, or it is caused by the weather also. But then, for this, we start catching our Master. Then, we see how far away we are from spirituality.

So, after attending so many Satsangs and going to the Masters time and again, and doing seva and all of that, if after all of that the person is still at this level, then when is he going to improve and pursue this Path of spirituality?

It is, therefore, necessary that an initiate has to spend more and more time towards his meditation and focus on all of that. And he should understand that regardless of everything that he is experiencing — the good, the bad, whatever are the experiences as per the fate deeds — he should focus on the salvation of his soul and spend time towards that. That is why he has come to the Master.

That is why, annoyed with such kinds of questioning and such kinds of prayer, Sant Ajaib Singh Ji also had announced that He would only answer those letters which purely talk about spirituality and about Naam. Otherwise, for all the worldly pursuits and all those other desires, those kinds of letters would not be answered.

All the pursuits that we have, all the desires that we follow, are all in the realm of the mind. It is the mind, which is doing all of this. So, under that influence, we are asking our Masters to help us. We are again pulling the Master in all of this. We have to go to the Master for spirituality.

***Andhaa hove neek baid ka,***
***Patha jo khaave,***
***Andhaa hove neek baid ka,***

***Patha jo khaave,***
***Malayagiri ki baas bhaas,***
***Mein nahi samaave.***

Masters come here into this world to shower Their Grace only. So, for those people who follow Their instructions and They listen to the Masters, that Grace is automatic. To get the Grace of the Masters, we have to do our Bhajan Simran. Grace is not something that you get by asking. Grace is something you get by doing your Bhajan Simran.

He gives the example that, in the Malayagiri hills, the sandalwood that is there — that fragrance of sandalwood — spreads to all the other trees. And everyone imbibes that quality of that fragrance — save and except the bamboo.

This bamboo tree does not take any of that and does not imbibe that fragrance of sandalwood. This bamboo is sticky and, therefore, it is not able to absorb that fragrance of this tree.

However, all the other trees are able to absorb that.

***Palatu paaras kya kare,***
***Jo loha khota hoy.***
***Palatu paaras kya kare,***
***Jo loha khota hoy.***
***Satguru sabko deth hai,***
***Letha naahi koi.***

Paltu Sahib says, "What can the philosopher's stone do if the iron itself is impure?" So, if that iron contains mud or it contains other impurities, then that will not get converted into gold." So, Paltu Sahib says, "Like that iron, how will be we able to assimilate the Grace of the Master?" Because we do not have the reverence of those Masters — we are not seeking Them for our spiritual pursuits. Instead, we are following our desires and we are completely outwardly focused and not following Their instructions.

* * *

I have told this story a while ago. This is about one disciple who did seva for about ten to twelve years. So, this disciple spent about ten to twelve years doing the seva of this rishi. And he used to bring the firewood, heat the water, keep the place clean and do all kinds of seva there. And he had not gone home for a while.

So, around twelve years had passed and there was some work that came up at home. So, he requested that rishi, his master, that he wanted to go to his home.

That rishi was pleased with the seva of that disciple and he felt, "I should give him something to help him." So, he gave four candles to that disciple.

He said, “Okay, you take these with you. And when you go, you light one candle and walk towards the east. So, in the night, you light it and start walking. And, wherever this candle burns out, you dig there and you will get some coins or you will get some treasure. So, that way you will get your treasure. Then you can, the following day, light another candle in the night and go towards the north. And, again, where this candle burns out, you dig there and you will get some more treasure. And, the following day, you can use the third candle and go towards the west side. And, likewise, when the candle burns out, you will again get some treasure. And you can use all of this wealth that you accumulate towards your work at home. But, don't light the fourth candle and don't go in the southern direction.”

So, he took the four candles and went home. And he could not wait till he lit those candles. So, immediately, after he reached, on the very first day itself, he decided to light the first candle and go to the east. And, accordingly, he did that. And, after about two furlongs, that candle burned out and he dug according to the instructions of his master and he got a bag of silver coins.

Once he got this, he was very happy with the coins and he went back. Then he felt, “The night is still long. Let's burn the next candle and do it tonight.”

So, he lit the second candle accordingly and went north and just about a furlong down the road, that candle burned out. And he again dug there and he got a pot of gold coins there.

So, he got those gold coins and then he felt, “Still the night is long and I should go and, maybe, do something more.”

Now, this is what happens with wealth. The more you get, the more you want it. So, he could not wait till he lit the third candle.

And, accordingly, he came home, lit the third candle, and went eastwardly. And then, again, after about two furlongs, that candle burned out and he dug there and he found a pot of jewels. So, he got those jewels and he came home.

Now, he had collected quite a lot of wealth but that satisfaction was still not there. And he was wondering why his master told him not to light the fourth candle.

So, he felt, “Perhaps, if I light that fourth candle, I might get the house of Kubera — that is the God of wealth.” So, he thought, in the fourth direction, he would get the house of Kubera and he would be able to rule the world with that kind of wealth there.

It was around 4:00 AM by then. But, he did not wait. He lit the fourth candle and he started walking.

So, he walked about a kilometer in the southern direction. And then, that candle burned out. Where it burned out he started digging accordingly. And when he dug a few feet down, he found

some hard concrete kind of floor. So, he again dug around that and he found a hole where he could dig further down. And he found that that was a room and he entered that. And, once he entered, he saw a man standing there with the roof of that room on his head.

So, he felt that now he had really struck the treasure house. And he saw this man standing, so he asked that man, "Is this the house of Kubera?"

That man told him, "I have got a lot of load on my head. If you relieve me a little, I will tell you."

So, this man who was driven by that deep desire for more wealth immediately offered to take that roof on his head to relieve him. So, as soon as he took that roof on his head, the other person got relieved.

And so, he asked, "Where is that treasure?"

So, that other person told him, "Look, this is the house of Kubera. You have come because of your greed — just like I had come here. So now, you will get relieved only when a more greedy person comes."

So, that way, that fellow left from there and this person was left there holding that roof. So, it is that desire which became a cause of discomfort for him and now he was burdened with that ceiling on his head forever.

* * *

So, the fewer desires we have, the happier we are. And the more desires we seek to fulfill, the less happy we are, the more unhappy we are.

***Palatu paaras kya kare,***
***Jo loha khota hoy.***
***Palatu paaras kya kare,***
***Jo loha khota hoy.***
***Satguru sabko deth hai,***
***Letha naahi koi.***
***Shabad chudaave raaj ko,***
***Shabade kare fakeer.***

This is a continuation and it is a second Bani of Paltu Sahib. In this, He says, "It is Naam which relieves a person from his kingdom. And it is Naam which gets him connected within."

So, to manifest the Sound Current within, we have to take the outward help of the Masters and take Their instructions and follow those. Once we follow those, we are able to go within and manifest that Sound Current. The instructions of the Master — the Satsang of the Master — are

very strong. And that is something that can transform us completely. So, if we listen to the Satsang of the Masters and follow Their instructions, we are able to transform ourselves completely.

* * *

I listened to Satsang only for about one and a half months, but I kept internalizing the Satsang as I heard it. And the transformation was so much that I could see Baba Ji everywhere. And I had not even met Baba Ji then. The pang of separation was so strong that I left my job, I left my family, I left my stay here in Bombay, and I took an address from one of the initiates and I went to Bangalore.

So, why did this transformation happen? Why did I have such a strong pang of separation? It is because of the Satsang.

* * *

The words of the Masters, which They speak outside and which we listen to, if we are internalizing it and we are following that instruction, then that can bring about a complete transformation within ourselves.

And the other Word, that is the Word within, which is the Sound Current, if we manifest that Sound Current, that takes care of and satiates all the desires that we have.

So, it is that Sound Current within which has such an intoxication that one leaves all the outward desires and all the attachments and everything one has outside. And one is willing to become a complete recluse and becomes completely lost in the devotion of God Almighty.

***Shabade kare fakeer,***
***Shabad fir raam milaave,***
***Shabade kare fakeer,***
***Shabad fir raam milaave,***
***Jin ke laaga shabad,***
***Tinhe kachu aur na bhaavai.***

So, Paltu Sahib says, "It is that Sound Current which transforms a person, makes him into a fakir, gets him strongly devoted to God Almighty, and then he is able to go back to God Almighty." So, that is the Sound Current within.

That Sound Current has so much attraction. It has so much happiness contained within it that, once one gets connected within with that Sound Current, he forgets all his other desires and everything else that he has at a worldly level. And there, he develops a true love and affection at the feet of the Master and he develops a love and affection for the Naam, or that Sound Current.

* * *

When Mira Bai manifested the Radiant Form of her Master within, and she manifested the Sound Current, that was so intoxicating and it gave her so much happiness and pleasure that she completely kicked off her entire status and worldly attachments and she went in the company of all the Saints and Masters and she danced in the happiness of having connected with that Sound Current within.

* * *

So, it is that Sound Current which makes us completely carefree from this world. And that is a Grace of the Master.

***Mare shabad ki gaav unhe ko,***
***Sakhe jiyaayi,***
***Mare shabad ki gaav unhe ko,***
***Sakhe jiyaayi,***
***Hoye ga unka kaam,***
***Pari rovai duniyaayi.***

Paltu Sahib says, "Whoever is struck by the arrow of the Sound Current, he experiences living and death." So, when we are able to focus the attention of the soul within, and we are connected and manifest the Sound Current, then we have, effectively, died because we have been able to withdraw from our body and manifest the Sound Current within. Such a person can, freely, again come back. And once his attention comes back into the body, he becomes alive again.

So, this is the process of being 'living-dead'. And such is the state of a person struck by an arrow of the Sound Current.

* * *

Mansur was a trader and he would import and export various things from India and to the Middle East. And in the course of his travels for his trade, he came into the company of the Masters.

Now, his soul had past impressions and he was quickly able to absorb the Teachings of the Masters and follow those Teachings. And, with the practice of meditation, he was quickly able to withdraw his attention from his body and focus it at the Eye Center. And, that way, he manifested the Sound Current.

As a result of that, he became madly happy in that connection with the Sound Current. And, when he went back to his place, he kept repeating the word, 'Anal Haqq, Anal Haqq'. Anal Haqq means "I am God."

That was a Muslim country and people did not like someone saying that he is God and they tried to discourage him from saying that. But he was so intoxicated in the love of that Sound Current that he kept repeating, "I am God."

So, eventually, they took him to the king of that place. Accordingly, he was taken to the king, and the kazi was consulted. And the king told the kazi, "If he is not listening, then you can give the punishment according to whatever is written in the Koran."

So, that kazi wanted that only and, as soon as he got permission from the king, he sent for the people to cut off the limbs of Mansur and hang him.

When the people were taking Mansur to give that punishment, there were some holy people on the way and they asked Mansur as to what is the 'Love of God'?"

So, Mansur told them, "You will get to see it today, tomorrow, and the day after — what 'Love of God' is.

So, when they took him there for the punishment, they first were ordered to cut the hands of Mansur and they cut them.

And Mansur told them, "You have cut my hands, but my hands are in the court of God Almighty."

Then the kazi ordered that his legs be cut off. So, when his legs were cut off, Mansur said, "You are cutting my physical legs, but my true legs are in the home of God Almighty."

Then, the kazi said, "He is talking too much. Cut his tongue off."

So, when they came to cut his tongue, he said, "Wait. Let me pray to my God." And he prayed to God Almighty and said, "You are so gracious that parts of my body have been cut off, my hands and legs, but I have not even felt the pain of an ant biting. So, you are so gracious." And then he called them to exercise that punishment.

So, they cut his tongue off and then he was put to death. (They have these spears, which are put in the ground, and then the person is thrown on that spear. And that spear pierces the body and goes right across. That is how a person dies.)

So then, he was then put through that punishment.

When they put him through that punishment, the sound of 'Anal Haqq' started coming from the blood which had spilled all over. So, when everyone started hearing the sound of 'Anal Haqq' coming from all the spilled blood, the kazi said, "You collect all that and burn it."

When they burned the body and all the body parts and the blood then, the next day, from the ashes, the sound of 'Anal Haqq' started coming. When the kazi heard that, even from the ashes the sound of 'Anal Haqq' was coming, he told his people to collect those ashes when they cool down and throw them in the river.

So, on the third day, when the ashes cooled, the guards collected those ashes and threw them in the river.

Now, Mansur had given one of his followers some pajamas and he told, "When my ashes are thrown in the river, God Almighty is going to get very angry and, expressing that anger, the river will turn into a flood and it will flood the city of Basra." (He had foreseen that such a thing was to happen.) "So, when you see that river water rising, you put those pajamas in that river and, only then, that anger of God Almighty will subside. Because, otherwise, if the flood happens, then a lot of people will suffer."

So, what happened was, accordingly, when they collected the ashes of Mansur and they threw them in the river, then even from the river the sound of 'Anal Haqq' started coming.

So, on the first day, the sound of 'Anal Haqq' came from the blood that was flowing out. The second day, it was coming from the ashes of Mansur. And, the third day, it started coming from the water — the river in which the ashes were thrown.

Now, once the ashes were thrown in the river, the river water started rising accordingly, and it started flowing towards the city of Basra.

Now, that person who was instructed by Mansur earlier came with his pajamas and he put those pajamas in that river. And only then that water subsided.

So, those people who had asked Mansur earlier as to what is 'Love of God', they understood what is 'Love of God'.

It is that the sound of 'Anal Haqq' came from the blood of Mansur. Then, the second day, it came from the ashes of Mansur. And, the third day, it came from the water in which the ashes were thrown.

That is what happens when one manifests the Sound Current. From every cell of the body of that disciple or initiate, the cell starts truly loving the Master and the whole body is full of love for the Master.

***Gaayal bha vo phire,***
***Shabad ke chot hai bhaari,***
***Gaayal bha vo phire,***
***Shabad ke chot hai bhaari,***

***Jiyathe mistak hoy,***
***Jhuke phir ute sambhaari.***

So, Paltu Sahib says, "The person who is struck by the arrow of Naam is completely transformed and he has such deep pangs of separation from God Almighty that tears roll down his cheek." And Paltu Sahib says, "He is like a person who is lost to this world. He is alive and he is dead."

So, such are the pangs of separation that one gets when he is connected to the Sound Current.

***Palatu jin ke shabad ka,***
***Laga kaleje teer,***
***Palatu jin ke shabad ka,***
***Laga kaleje teer,***
***Shabad chudaave raaj ko,***
***Shabade kare fakeer.***

Paltu Sahib says, "The person who is struck by the arrow of the Sound Current, who has the arrow striking his heart, is transformed and becomes a fakir. He is willing to sacrifice his kingdom." That is the strength given to him by the Sound Current. It converts and transforms a person from being outwardly and worldly drawn to going within and getting connected with the Sound Current.

***Palatu jin ke shabad ka,***
***Laga kaleje teer,***
***Palatu jin ke shabad ka,***
***Laga kaleje teer,***
***Shabad chudaave raaj ko,***
***Shabade kare fakeer.***

Radhaswami.

# 37

# Meditation Talk
# 13 Jan 2018 – Morning

## One Thing That Is Going To Go With Us After We Die, That Is The Wealth Of Naam

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SWAMI JI MAHARAJ, IN HIS BANI, has said, "Do your Bhajan and be happy in your mind." So, how is it that we get our happiness? And how is it that we get satisfaction? It is as Swami Ji Maharaj says, "When you do your Bhajan, you will get happiness and satisfaction."

As we do our Simran, our deeds are getting redeemed. The burden of our karmas is getting redeemed. And, as a result, the mind is becoming purer. And, eventually, we go to wherever our thoughts drive us — wherever Simran drives us. So, if we are doing the Simran of our Masters, then we will automatically go to our Masters.

Those who are the thieves of Bhajan Simran, those who are not doing their Bhajan Simran and procrastinating that, they are unhappy. By thinking about all the worldly things and by constantly doing simran of those things, we are purposefully carrying worries and we are carrying unhappiness because whatever is predestined for you as per your karmas, you are going to get that anyways.

But, we do not believe in our destiny and whatever are our fate deeds. And, as a result, we keep worrying about things to be done and our desires to be satisfied. Now, because of that, we are unhappy because everything is not going to be done as we think it will be done.

So, what we should do is leave all our worries to our Master and let all that burden be with Him. And we follow His instructions to do our Bhajan Simran and take out our time — prioritize our time — for meditation, and then go about our duties in this world. That way, we will be happy in the surrender to our Master.

Therefore, every day, from the activities that we do for all our worldly pursuits, we should also take out time in that schedule for doing the meditation as per the instructions of our Master. Because all these other things that we are doing and pursuing — all of those things — are things that we are doing for others. What we do for ourselves is really the Bhajan and Simran.

If there is one thing that is going to go with us after we die, that is the wealth of Naam. And whatever we do — whatever Simran we do — whatever meditation we do — we are slowly

accumulating that wealth. And if, even by mistake, we do Simran but without consciously doing it, all that is getting added to our wealth of Naam.

Our breath is very precious. Kabir Sahib says, "I beat the drum and I repeat that with every breath that you breathe, you are losing the wealth of the three worlds."

So, our breath is priceless. And the amount of Simran that we do, which is connected with each breath, that breath is then valued. So, every Simran that we do, the breath we take at that time, is what is actually adding up to the wealth of Naam that we carry. All the other breaths are getting wasted.

* * *

So, the atmosphere is very quiet and we should make the most of this time. Let us close our eyes and do our Bhajan Simran.

# 38

# Meditation Talk
# 13 Jan 2018 – Afternoon

## The Moment The Veil Is Cast Upon The Soul By Maya After Its Birth, Both The Sound And The Jyoti Are No Longer Connected To It

WHEN THE SOUL IS IN THE WOMB of the mother, the soul is fully aware of all of its previous lives and it sees hundreds and scores of its previous lives. And it also understands the karmas that it has done, as a result of which; it is in that womb now. So, she's scared, seeing all of these previous karmas and all of the earlier lives. So, she is scared of all that she sees and she prays to God Almighty, asking Him to take her out of that dark, black place in which she is.

When it is nine months and the baby has to come out, Maya puts a curtain of illusion on that baby. And then, that soul no longer sees all the previous births and all that — what it was seeing — the vision is all over.

That soul could hear the Sound Current earlier and she could see the Light — the Jyoti – inside. And, because of the Jyoti, and because of the Sound Current that she was connected with, she could see all of her previous births and all of the earlier karmas. But, the moment this veil is cast upon her by Maya, both the Sound and the Jyoti are no longer connected.

Once the soul comes out and the baby is fed milk, another veil is cast on that baby, and slowly, the baby further eats food and it gets into more of illusion. So, slowly and slowly, more and more illusion is cast on that soul, and it completely forgets its past.

When the soul is in the womb, it prays to God Almighty that if the God Almighty takes her out of that womb, she will do the remembrance of God Almighty and she will not do any other thing. But, because of that veil, which is cast over her, all that is forgotten.

Later, when the Masters come and the soul comes back in the company of the Masters, the Masters remind the soul, "In the womb, you have promised that you will remember God Almighty when you come out. And you have forgotten that."

But, once we are out and we are so outwardly drawn, all this illusion is cast upon us and we are completely deluded — we are pulled by all our worries and all our attachments towards this

world — the mind does not allow us to go within. It does not allow us to think along the lines of remembrance of God Almighty.

So, despite the Masters telling us, it is difficult for us to follow those Teachings. It is only the souls, who have come with the past impressions, who are more attuned to what the Masters are saying, that are able to follow and understand what the Masters are saying and are able to follow on this Path.

When we do our Bhajan Simran regularly, and we listen to Satsang every day, then we also start developing those impressions and, by virtue of that, we are better able to understand the Teachings of the Masters and develop our love and affection for Them.

It so happens that so many people come in the Satsang, but we see amongst the satsangis also, people seldom remember the Simran. They seldom remember the Master. And for six months — and even up to a year — all this is forgotten completely.

There are many places where we have opened an ashram. We have created a place where people can come and listen to the Satsang at least twice a week. And it's like a shed that has been built so that it enables people to come there and focus a bit and listen to the Satsangs. And where, in these villages and adjacent places, there are nearly two hundred initiates, hardly four to five people come and attend those Satsangs. And after every two or three months, when I visit there, then at least about a hundred fifty, two hundred people do come, and they listen to the Satsang. But, later again, when there are these weekly Satsangs, hardly anybody comes. And a lot of these people say that to come to the Satsang they have to miss the entertainment and serials on TV.

A lot of these people are quite old people also. But, why does this happen? And why don't people come? That is because they have not been doing Simran because they have not been listening to Satsang every day.

So, they are completely outwardly attached to their families and surroundings and on outside materiality. So, that is where they are completely drawn. And they are not so much connected within to their Master.

Therefore, we should try to listen to the Satsang every day. And sit for meditation every day. By doing that, we will develop a deeper love and affection for our Master.

* * *

So, the atmosphere is quiet and we should make the most of it. Let us close our eyes and do Simran and Dhyan.

# 39

# Questions & Answers
# 13 Jan 2018 – Afternoon

## Written Questions Submitted For Reply

Ashok:
We'll commence with our question-answer session now.

Question:
The first question is...Where do all these thoughts, ideas, aspirations, ambitions and determinations come from? They seem to increase when I sit for meditation. If they are always there in latent form, how to decrease the generation of these desires?

Babaji:
At the center of our eyes, there are four antahkarans. Man — that is our mind. Chit — that is our faculty of visualization. Buddhi — is our intellect. And Ahamkar — is the ego associated with that thought process.

So, these four faculties are there at the Eye Center. The mind throws up a thought and, once a thought is thrown up, the intellect immediately starts thinking on that thought and it starts contemplating on that. And, once it starts doing that, immediately, the faculty of visualization — or the faculty of contemplation — that puts up the picture or an image of what we are thinking. And then we start thinking around that thought. And mamkar is where we start identifying with that thought. So, first a thought is thrown up, then the intellect starts thinking, then the picture of what we are thinking is put up and we start contemplating on that, and mamkar is where we then start identifying with that thought. So, these thoughts also have an impression on the mind. And, whatever we have seen, we are able to contemplate that. What we have not seen, that we are not able to contemplate. So, the origin of the thought is the mind. It is the mind that is continuously putting up these thoughts. And our karmas are also determining how those thoughts are being put up by our mind. When we sit for our meditation, we are quite focused. And therefore, the mind is tuned in to throw up more thoughts. And those thoughts are thrown up by the mind. Now, while we want to do this, we should try to do faster Simran. By doing Simran at a faster pace, we will be able to stop this thought process — the mind keeps throwing up the thoughts and we will then be able to control it.

* * *

Question:
After a Saint leaves His body, why does the sangat spread into different groups — especially when it is said that the Saints are the 'Doers'?

Babaji:
To think that the Master is doing and He is the Doer is not appropriate till you have manifested the Form of the Master within. Because, until you have manifested the Form of the Master — we can say that we are doing something — it is all under the realm of the mind that we are doing it. So, all the actions that you are doing before you have manifested the Form of the Master within, those actions and those karmas are all putting a burden on your mind. And, so far as going to different groups or joining different groups and different Masters, that is as per one's own ideological thinking — that we decide to go to different places. Wherever our fate draws us, we do according to that. Because we do not have the power of Simran, we are not yet so accomplished to identify and understand the Master. Therefore, it is the mind that is driving us here and there.

* * *

Question:
Master, would you talk to us about the importance of the physical Darshan of the Master for the disciple?

Babaji:
Having a physical Darshan of a Master is very important. And it also depends to a large extent on the reverence and the devotion with which you go and meet the Master. So, if one goes with all the reverence, love, affection, and devotion at heart, then he is able to assimilate the Grace that the Master is showering on him. But, if we are not carrying that reverence, or if we have a different kind of feeling and we are not carrying that devotion or that love and affection to the Master, we will not be able to assimilate the kind of Grace He is showering on us. But, nevertheless, we will still get His Grace. Whoever goes and takes a physical Darshan of a Master, he will benefit because his karmas are reduced when he goes in the company of the Masters. So, whether he goes with the reverence and with the thought of doing that devotion, love, and affection or not, his karmas will still get reduced when he goes and meets a Master. Even when a non-satsangi comes, or a person just by mistake comes into the company of a Master, even then, he gets the right to have another human life.

* * *

Question:
When we want to reduce the sleep in order to have time for meditation in our daily schedule, is the tiredness we get physical, or psychological, or illusion from the mind?

Babaji:
The tiredness that one may experience is also due to age. It is also caused by illnesses — like if one has a high level of blood sugar or diabetes, then that also causes one to be feeling tired or drowsy while doing meditation. So, even then, one should sit for that meditation, and while he's doing that, there will be phases where he gets more awareness, he should do his Simran at that time. So, gradually, once a person keeps doing it — every time he gets that phase of awareness and he does his Simran — gradually, the level of tiredness will reduce and his level of awareness will increase.

* * *

Question:
If a satsangi is given a rebirth by the Master due to his bad Kriyaman, then who determines his Pralabdh? Is it Maya or the Guru?

Babaji:
So, if a satsangi is given a rebirth, the normal faculties will determine his karmas. All of those forces and all of those powers continue to determine the karmas for the next life —his Pralabdh is determined accordingly as it is normally done — but, the direction of where he is going to take birth is given by the Masters. So, that soul is then born in a family that the Master is going to determine — and that would be in a family of a satsangi. [So, even though the account of the karmas, when we get initiated, goes in the hands of the Masters, the faculties or powers that determine the Pralabdh karmas remain the same and it is the Master Who is now directing them.]*

**This portion of the original translation has been revised by Ashok for greater clarity of the subject matter.*

* * *

Question:
What is surrender? How does one surrender to the Master?

Babaji:
So, surrender to the Master, as a path, is where one surrenders the mind, he surrenders the ego, he surrenders his wealth, and he surrenders his physical body to the Master. And he understands that all of these now belong to the Master. And he, therefore, does not have a right to take a thought, or make a resolution, or have any ambition which is different from what the Master chooses for him. We do not even have then a right to become a good or a bad thought because the mind also belongs to the Master.

* * *

Question:

The healers have to treat the suffering's cause. But we know that suffering is connected to the karma. So, what is the point of treating it? What about a disciple who wants to use the invocation of spiritual entities to heal or who practice exorcism?

Babaji:
So, there are diseases that are caused by the karmas. And whatever medication we do for the karmas, those will take their own toll. And it will cause that amount of suffering as per the karmas only. There are also ailments that we suffer due to weather or due to something that we eat. And these are all more peripheral kinds of ailments that we do suffer. And if we are treating it with medicine, these are also attended to — and the medicine that we pay for and the amount that we pay to the doctors also — are all a part of the karmas that we are having to redeem.

* * *

Question:
What about a disciple who wants to use the invocation of spiritual entities to heal or who practices exorcism? (This question is restated)

Babaji:
An initiate should not use the practice of exorcism or any such tantras or mantras to address his ailments. Instead, they should go to the doctors and take medicine and address it accordingly. Because when we do something like black magic or tantras, mantras, or exorcism, then we are opening up a further door for karma and that is something that is not advised to be done.

* * *

Question:
Could Babaji explain the difference between Darshan, Harshan, and Parshan?

Babaji:
So, Darshan is what we take — Darshan as we know it — when we go and meet the Master. That is Darshan. Harshan is the joy that we get from doing seva and by getting the Darshan of the Master. And Parshan is more to do with the touch or it is to do with the physical seva of the Master — but usually, nowadays, Masters don't take any physical seva, so to speak, from disciples. So, more or less, the seva that we do for the Master — as we do it in the ashram and around — all that is good and comes in the ambit of Parshan. So, with all these three, we will get joy and we will reduce our karmas.

* * *

Question:
What is exactly happening when we are doing Dhyan Bhajan? What is Master doing when we are doing Simran and Dhyan?

Babaji:
While we do our Simran and Dhyan, we should avoid bringing any other thoughts in the mind. And the process is, when you're doing Simran or contemplating on the Master, it gives you pleasure when you are able to focus at the Eye Center and do both of these. So, you get more and more pleasure when you do these things. And, as the period increases, and as you are able to be more focused with your Simran and the contemplation of the Master at the Eye Center, then the attention of the soul starts retracting from the body and it is pulled up to the Eye Center. And when we are contemplating the Form of the Master at the Eye Center, we should contemplate a steady image of the Master as we have seen Him or a steady image that comes to our mind while we are doing our Simran. So, we should not imagine that He is walking somewhere, or He's going to some place, or He's giving Darshan to others. So, all those moving things should not be visualized. We have to be steady in that thought and we have to visualize Him as a standing — as a straight image — and not a moving kind of an image.

* * *

Question:
Do Sant Mat Masters consider Buddha, Mohammed, and Jesus to be on the same level as the Masters in Sant Mat?

Babaji:
So, Buddha, Mohammed, Jesus, they are pure souls but they have come from a different level than the Saints and Masters. So, Buddha is the ninth avatar of Vishnu. So, whenever there are polarities in the people — and in the thought processes of people — these avatars come and they set those polarities and they create an equilibrium or a balance, and that is why the avatars are taken. So, there will be one more avatar of Vishnu that will come towards the end of the Kali Yuga called Kalki. So, the ninth avatar was Buddha. Mohammed and Jesus — Mohammed was a peygambar and his reach was up to the Sahasdal Kamal — that is the thousand-petaled lotus. And Jesus was a soul who came from Brahm. So, it was, again, within the realm of Brahm, but he was an attained soul up to Brahm. So, they were pure souls and they have encouraged the people to do devotion and they have encouraged spirituality, but their level is different from the level of Saints. Saints come from a different place.

* * *

Question:
Is there a hard and fast law, which dictates the progression of souls from human birth down the 'Wheel of 84'?

Babaji:
So, the determination of how you will go down the 'Wheel of 84' — the 8.4 million life forms from a human birth — is largely dependent on the karmas that person has or that soul has. So,

when there is some balance between the good and the bad karmas that the soul has done in that human life, he will be sent into the chaurasi. He will be sent into that cycle of 8.4 million life forms. Where the karmas are more of sins, where he has done more of bad karmas than the good karmas – and there are very few good karmas that he has done — then, that soul will be put into hell and he will go through the rigors of hell before he is put into the chaurasi. And if there is a higher degree of good karmas that the soul has done, then he may be entitled to one more life as a human form.

* * *

Question:
Do the soul and mind learn and evolve hand-in-hand through lifetimes?

Babaji:
The mind and the soul are knotted together and they go in all the life forms. So, whichever life form they are in, they are there together. And that knot is untied only when the soul and mind both go beyond Brahm into the Par Brahm. Only when they are there, will they get separated. And, as they progress through the 8.4 million life forms, their level of awareness increases.

* * *

Question:
How do the impressions of past lifetimes leave their essence on the mind and does the evolution through karmas affect the mind?

Babaji:
So, the impressions are carried from the past lifetimes. And the earlier life form definitely has an impression on the human being. So, Swami Ji Maharaj, also in a story, has said that once the son of a person had a high fever and he was dying. Both of them were disciples of Swami Ji Maharaj. And that son had a high fever and the father was crying for him because he was on his deathbed. And, that time, with the realization that he had, that son said, "Don't cry. In the previous life, I was a babul tree. And because Swami Ji Maharaj took a twig out of my tree and brushed His teeth, that is why I got the human life. But, because of my impressions of that earlier form, of being a tree, I was unable to assimilate the Teachings — understand the Teachings of the Master in this life — because I did not have that refinement coming from my past birth as a tree. And I'm now going to die and, again, be reborn as another human being. And there, I will better be able to understand the Master and evolve further. And, with that, I will be able to do meditation and go to Par Brahm and achieve the title of a sadhu."

* * *

Question:
Where does the mind go as the soul evolves?

Babaji:
Both the mind and the soul are together up to Brahm. They both evolve and go further within, and the mind, which is an enemy today, becomes a very good friend and he helps the soul to progress within. And when they reach up to the Brahm, there, the mind — which an essence of Brahm — goes back into the Brahm and assimilates there. And the soul, with the help of the Master, progresses further.

* * *

Question:
Does the same mind reattach when the waiting soul re-enters the earth realm?

Babaji:
So, the mind extends up to Brahm. So, when the Saints go up beyond the Brahm — when They re-enter — the mind again attaches with the soul. So, both of them again come back into the body.

* * *

Question:
Is it considered seva in Sant Mat when satsangis help non-satsangis and receive no monetary payment as they perform their help selflessly without ego or attachments?

Babaji:
When we selflessly help others, that is a very good thing to be done and that is considered a seva — when we are helping other satsangis. So, when one satsangi is helping another satsangi, he is effectively doing the seva of the Master. So, if he is doing that selflessly, it is very good seva that he is doing. However, if he is doing this for non-satsangis as well, then he should only be mindful as to what purpose that seva is being utilized. And suppose, for example, if you are giving some financial help to somebody selflessly, what is that financial help going to be used for by that other person? So, if you give some money to someone and he goes and buys a bottle of wine and has it — that is a karma that he has created. No doubt he is responsible for that karma, but some effect of that karma is definitely going to be on that person who has given this money. So, if you give food to him to eat, or you give him some other thing that he is going to be utilizing, or physically help him, all that is seva. That is all okay.

* * *

Question:
How can we imagine the form, size, quality, and quantity of the soul when she is a mountain or an ant? How can the brightness of twelve suns be inside a very small insect?

Babaji:

The beauty of God Almighty and the soul is that They can take any form and They can get to the smallest microorganism and microform and go to the biggest form. That is the greatness of God Almighty and the souls. And the luminance that we have of twelve suns — you are covered in three bodies, the causal, astral, and physical – and, because of that, that luminance of the twelve suns is not visible— be it an ant or be it any body that you are encased in. So, that is only luminous when you get out of all these three bodies.

* * *

Question:
Besides Sant Mat Masters, in our universe of unlimited planets, galaxies, and creations, is there any other opportunity for the souls to gain initiation and receive liberation to have passage to Sach Khand?

Babaji:
The sixteen planes that God Almighty has created, all that is contained within. The process that has been explained to you and Sant Mat, that talks of a straightforward process to go back to God Almighty. Now, there may be so many other ways to go through these planes and it is quite a complex creation that God Almighty has made in all of these planes and it is very vast — it is very vast to fathom. But the process, as we stand today — for us to go from here to God Almighty — is a straightforward process as set out in the Sant Mat. And a lot of other ways and a lot of other paths are all not within the realm — or are not required to be known — because this is a straightforward path to go there.

* * *

Question:
In the Sant Mat literature, the Masters speak of the sun, moon, and star. Would the Master please describe these and when they are encountered?

Babaji:
Once we go to the Eye Center and we leave the body, when our seeing faculty opens up, we see the same sky that we see now outside is within. So, we experience the same sky. And when we go further up, then we encounter these three planes of the sun, the moon, and the star. Then, the soul goes toward the sun. Because the soul is indestructible, it cannot be burned and it cannot be drowned by water, it goes towards the sun and it crosses the sun without being affected. And then, it goes to the moon. And after it has crossed the moon, it goes to the star — and it is only after we have crossed the star that we see the Radiant Form of the Master.

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Question:

Babaji, it appears you put more emphasis on the Dhyan as a practice than Sant Ji or Kirpal (maybe I am wrong)? How does one initially practice it unless one is greeted at the Tenth Door and the Master reveals Himself to the meditator? (signed — 'one who is ignorant')

Babaji:
Even if you see darkness inside, you should do your Simran and you should contemplate on the Form of the Master — or just look into the darkness and do your Simran. As you do more and more Simran, first is: your Simran becomes clearer; and second is: the time that you're spending for doing that Simran also increases. When this starts happening, you will automatically start seeing the image of your Master because the Master is within. He is not far away. He is very much there. So, as soon as you are able to still your mind and intellect, and settle your intellect, you will immediately start seeing the Form of the Master. If from the time you have been initiated and from the time that your Master would have left his physical body — it may be quite a few years — it may be difficult to visualize on Him and contemplate on Him immediately. But, you should then continue to do your Simran in the darkness that you see inside. The more Simran you do, and the longer time you spend in that, your Master will automatically show you His image. And He is sitting within. You will immediately start getting to see your Master within. When we do our Dhyan and Simran, we will get that image and we will also start improving in our meditation. But then, when we go back, again we are drawn out to the world. There are so many things that we do and those things then increase the karmas. And once we are increasing our karmas, automatically, we are becoming more turbulent within. So, when we do our meditation, then again, we go and do some karmas. And again, then, the next day, we sit for meditation, then we go back to doing some of those karmas. So, that way, we are not able to see that benefit of that meditation and we are not able to get that balance. Therefore, the purity of your mind and body is very important while you are doing your meditations. If you are not able to get the purity of your mind and body, you will not be able to see that success of your meditation.

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# SATSANG
# 13 Jan 2018 – Afternoon

## The Fish Loves Water — Like That, An Initiate Should Love Naam And Constantly Be In The Thought Of Naam

*The paathi sings the Bani of Sant Kabir Sahib from the book: Saakhi Sangrah-Chetavani*

***Timir gaya ravi dekhte,***
***Kubudhi gayi guru gyaan,***
***Timir gaya ravi dekhte,***
***Kubudhi gayi guru gyaan,***
***Sumati gayi ik lobh tein,***
***Bhakti gayi abhimaan.***

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. This part of the Bani is called "chetavani ka bhag", which is where Kabir Sahib cautions us and tries to awaken us to reality. Kabir Sahib says, "At the first ray of sunlight, the darkness of the night vanishes." Like that, when we are enlightened within and we go within, the darkness of ignorance is lost.

When we follow the Teachings of the Masters, and with our Bhajan and Simran we are able to collect the attention of the soul at the Eye Center and we withdraw from the body, there we manifest the Radiant Form of the Master. And once we have manifested the Radiant Form of the Master, with His Grace, He gets us connected to the Sound Current and the jyoti within. And, with that Light, we have the Light of awareness and consciousness and our darkness from so many hundreds and scores of lives earlier, all that gets completely dispelled with that luminance within.

So, this darkness that we have inside of us is the darkness of ignorance, which we have been carrying with us for so many scores of lives. With the Grace of the Master, He illuminates the within and He says, "When we close our eyes, we see the Light within. And when we open our eyes, we see the light outside."

Today, when we close our eyes, we see darkness inside and, if it is nighttime, then we see darkness outside also. But once, with His Grace, we have illuminated our within, then we see Light within when we close our eyes. And when we open our eyes, we see light outside.

The physical eyes that we have cannot see in darkness. They do not have their own strength and light to see in the darkness. If we are sitting at night in our own house and the electricity goes off then, with the same eyes, we cannot see anything because these eyes work only when there is light outside. So, if there is a light source outside, only then these eyes can see.

But the Light of Knowledge that is within, that Light of Knowledge does not need any other source to illuminate it.

He says, "With greed, we lose the good part of our consciousness, the good part of our intellect and, that is, we lose our sumati because of greed. And, because of the ego, we lose our devotion. Therefore, we have to do the devotion in order to get rid of our ego because it is the ego, which is our biggest ailment. And it is because of this ego that we have been coming, again and again, in this cycle of life and death.

When we go within and we see in that Light of Knowledge, then we understand that the power that is doing everything, that is a different power. And then we see that it is the Master Who is doing everything. And we, at that point, surrender to the Master. Until we have manifested the Form of the Master within, everything that we are doing is within the realm of the mind.

Kabir Sahib says, "It is because of greed that we lose our good intellect and our good conscience, and it is because of our ego that we lose the devotion." So, therefore, Kabir Sahib says, "It is with Simran that we can get rid of this ego and control our greed."

As we do our meditation regularly — as we do our Bhajan and Simran — these shortcomings gradually diminish and our love and affection for our Master keeps increasing.

And if we do not do our Bhajan Simran regularly, then we are all outwardly focused. So, it is those worries and that outward focus, which then gains advantage and we are not able to go within and get success on this Path.

Therefore, Sant Ji used to say, "Just like it is important to give food to the body, it is equally important to give Bhajan Simran to the soul." By doing Bhajan Simran, we strengthen our soul. Our willpower of the soul gets strengthened and the mind becomes weaker. But, if we are not doing our Bhajan Simran, then the mind gains advantage and that starts ruling over the soul.

***Bhakti bhaav bhaadon nadi,***
***Sabai chaleen ghahraaye;***
***Bhakti bhaav bhaadon nadi,***
***Sabai chaleen ghahraaye;***
***Sarita soi saraahiye,***
***Jo jeth maas thahraaye.***

He says, “Only that is the true devotion when we have any form of sorrow, unhappiness, or happiness and that devotion remains unperturbed. We continue to do our devotion in the same manner. That is true devotion.”

In the monsoon, all the streams and rivers start flowing with water. But the true river is that river which flows even when the monsoon is over and there is summer because that quenches the thirst. So, what He says is that, even in the case of devotion, the devotion should not be swayed by our emotions and happiness and sorrow that come our way. And it is only the true devotion that stays and doesn't get swayed by all the happiness or unhappiness that comes our way.

Devotion is connected to the soul. And every other thing that we do is connected to our body or mind and is outwardly focused. So, at the time of death, it is only the wealth of devotion that we have for the soul, which we take with us.

Why do we need devotion? It is required because it is devotion that will get us out of this cycle of life and death and this cycle of sorrow.

***Kaami krodhi laalchi,***
***In tein bhakti na hoye;***
***Kaami krodhi laalchi,***
***In tein bhakti na hoye;***
***Bhakti karein koi soorma,***
***Jaati baran kul khoye.***

Kabir Sahib says, “Those people who are lustful or have greed or have a strong influence of anger, these people are not going to be able to do devotion. The draw or the flow of lust is downwards and the flow of Naam is upwards.” So, that which is going to go upwards will not go downwards — and vice versa.

Those people who have these traits — of greed, lust, and anger — they will not be successful on the Path of devotion. Therefore, one has to be mindful of these and save himself from these vices.

That is why Masters tell us to do Simran because, by doing Simran, these three traits are diminished. And the ability to withstand the pulls of all these three vices is strengthened and we are able to do our devotion.

When we go back home, if we are able to do our devotion, meditation, for one hour, one and a half, or two hours, then that will give us a lot of strength to save ourselves from these three impediments.

If we lose out to these three traits or vices, then we take several steps backward. So, when we do our meditation, we move forward; and again, when we succumb to one of these, then we are taking several steps backward. That way, we do not get successful on this Path.

Therefore, one has to have a firm resolve and, with a firm resolve, when one does the meditation regularly and listens to Satsang regularly, then he will be able to save himself from these vices.

***Bhakti dawaraa saakara,***
***Raayi dasave baag.***
***Bhakti dawaraa saakara,***
***Raayi dasave baag.***
***Man airavath hai raha,***
***Kaise hove samaav.***

Kabir Sahib says, "The Path of devotion is a very narrow path. The Path is narrower than one-tenth the size of a mustard seed." That is a very narrow path. He says, "We have to go through that narrow Path of devotion, but the mind is inflated with ego — like an elephant." So, it is very difficult to tread that Path there."

So, when we do our Bhajan Simran, we gradually start reducing our ego. We start becoming more humble. And then, one day, with the Grace of the Master, we are able to pass through that.

***Kabir guru ki bhakti bin,***
***Dhig jeevan sansaar;***
***Kabir guru ki bhakti bin,***
***Dhig jeevan sansaar;***
***Dhoo'aan ka sa dhaulhar,***
***Jaat na laagai baar.***

He says, "This precious life that has been given to us — without devotion, it is a complete waste.

So, the life that we have is like a cloud of smoke — it looks very big and it goes up, but then, with the wind, it gets scattered all over the place."

Masters talk about devotion, and devotion is like the two wings of a bird. They both have to be equally competent for the bird to be able to fly. So, devotion has two parts to it — they are like the two wings of a bird and both of these parts have to be equally strong and equally good for the bird to be able to fly.

One part of that devotion is the fear of death. So, we have to keep that death in mind — we have to have that fear of death. And the other part of devotion is the surrender at the feet of the Master — the love and affection towards our Master. Both love and affection to our Master and the fear of death should be equal.

If we do not have the fear of death, then we keep procrastinating. So, even if we have the love for the Master, we keep feeling that there are a lot of years left in our lives and we can always do our devotion later. So, we are not able to do the devotion at that instant and we keep procrastinating.

Therefore, we have to have that fear of death in our mind at all times and we should carry that fear with us at all times.

And the second part is to have faith in the Master and to have love and affection towards the Master.

***Nir pachchi ko bhakti hai,***
***Nir mohi ko gyaan.***
***Nir pachchi ko bhakti hai,***
***Nir mohi ko gyaan.***
***Nir dundhi ko mukti hai,***
***Nirlobhi nirbaan.***

If one is bereft of desires — if one is devoid of desires — then that lamp of knowledge is lit and we allow ourselves to have that knowledge. It is the desires that keep the knowledge away from us.

So, those who have the love and affection for the Masters and God Almighty and those who refrain from being swayed by desires, such people are successful on the Path of devotion.

Souls who have come with past impressions, they are quick to assimilate the Teachings of the Masters. Everything that the Masters say hits them like an arrow and they take quickly to the Path of devotion and they stay away from being swayed by their desires, by their attachments, and by all the outward materiality.

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There was a twelve-year-old son of a brahmin and when he read the Vedas, he realized that there is an importance to Masters and devotion. He was not satisfied by just reading the Vedas. So, he left his home and he went on several pilgrimages, and there he kept trying to get into the company of the mahatmas. Though he walked to several pilgrimages and met several mahatmas, he was still not satisfied that he had found a Master. And, in that way, searching, he reached Varanasi.

There, on the banks of the Ganges, he met Shankar Acharya. Shankar Acharya had come there with about twenty, twenty-five disciples of his.

He met Shankar Acharya and got some teachings from him and he felt a little satisfied with that.

Thereafter, he followed Shankar Acharya and went to various places where Shankar Acharya went to give his discourses. He was quite impressed and influenced by the teachings of Shankar Acharya and he later got initiated by Shakar Acharya.

That way, he was there and he did seva for Shakar Acharya for about ten to twelve years. He would always stay to himself and do either seva or be quiet and do his meditation. And Shankar Acharya was also quite pleased with his seva.

Once, thereafter, Shankar Acharya Ji again went to Banares. And, this time, there were about ten to twelve disciples and this boy was also there with him. Shankar Acharya thought that he needed to select a successor among these twelve disciples who were there because all of them were good disciples. He felt that he should test them.

So, Shankar Acharya decided to test them and he told them to follow him and come, after some time, carrying all the clothes, etc. And he came a little earlier to the banks and he crossed over the bank with a boat to the other side of the bank of that river.

When the disciples came, he called out from the other side — they saw that he had already crossed the banks. So, from the other side, he shouted out to them, "Somebody bring my dhoti to this side." The river was quite wide at that point and it was flowing with quite a lot of force.

So, these twelve disciples were on this side and there was no boat around, so they were wondering how to take that dhoti to the other side for their Master who was calling out from that side. But the river was flowing quite fast, and they were worried because it was quite wide also. So, they were wondering how to go across.

Meanwhile, this boy, who was around twenty years by then, felt that he should take that and shouted back to his Master, "I will bring your dhoti to that side."

So, this disciple decided to take that dhoti to the other side, but then, he felt that if he held it in his hand, it would get wet. So, he tied that dhoti around his head so that he could keep his head above the water while he swam.

And then, he plunged into the river. But, as he plunged, he realized that the Ganges had put out a lotus on which he could start walking to the other side. So, with each step, the Ganges would prepare a lotus and keep it under his foot and he could walk across the river without having to swim. That way, he crossed the river— with the Ganges offering a lotus below his foot at each step. And he went across and offered that dhoti to his Master. The Master embraced him there and he was named Padma Acharya – which means "lotus feet".

***Bhakti soi jo bhaav se,***
***Iksam chit ko raakh;***
***Bhakti soi jo bhaav se,***

***Iksam chit ko raakh;***
***Saach seel se kheliye,***
***Main tain dou naakh.***

Kabir Sahib says, "True devotion is when devotion remains at a constant level. It doesn't go up and down — it remains constant." So, Masters say, "If the love is not constant throughout the twenty-four hours, then that is not love. Love, which increases at some point and decreases at some other, is not true love."

He says, "That love which is constant and doesn't get swayed by happiness or by sorrow or by any other impediment that we face, is true love and that is to true devotion."

If we see the lives of mahatmas, we see that they have faced so many difficulties in their lives, but they have not been swayed from their devotion because of those difficulties. And, in fact, those difficulties have only made them stronger in their devotion and in their resolve and love for their Masters.

***Sat naam hal jotiya,***
***Sumiran bheej jamaaye;***
***Sat naam hal jotiya,***
***Sumiran bheej jamaaye;***
***Khand brahmand sookha parrai,***
***Bhakti beej nahi jaaye.***

Kabir Sahib says, "Lay the seeds of Sat Naam by the glow of Simran. It is this seed of Sat Naam, which will never get destroyed." So, the seeds of Sat Naam will never get destroyed and once a person is initiated, that seed will stay forever. It is said, "Like the gold will not get rusted or the iron will not get insects, like that, the seed of initiation will never get destroyed."

So, that way, that seed of initiation — that seed of Sat Naam — will never get destroyed. And any initiate, however bad he is, whatever bad karmas he carries, he will never go to hell.

If the karmas are very bad, then the Masters may give him another life. And, in that other life, the Living Master of that period will then bring him into His influence and into His company, and then help him to go within.

So, even with the bad karmas, that soul will never go to hell. The Masters, in that case, give him another life, another human life. They may, possibly, put him in a poorer family where he has to suffer more and cleanse his bad karma, but They will never allow him to go to hell.

Therefore, Kabir Sahib says, "Grow that seed of Sat Naam with the glow of Simran. It is that seed of Sat Naam which will never get destroyed or spoiled."

If one is initiated and he is not doing Simran but he still has love and affection for his Master then, at the time of the death, the Master will come and He will take his soul and keep him in a higher plane and get him to do the meditation there. But the Masters will never leave the soul in this world.

Where the initiate is doing his Bhajan Simran and is also leading a pure life as per the Teachings of the Master, then the Masters even give an advanced notice of around three days — or two or three days — before the death and he is made aware of the time that he is going to be taken.

Therefore, it is necessary that we do our Bhajan Simran and we have faith and love in our Master and keep doing this. And by doing this Bhajan Simran every day, we will be reducing the Kriyaman karmas that we are building up in this life. And, as a result of reducing those karmas or redeeming those karmas, it will be easier for our Masters to take us at the time of death.

***Jal jyon pyaara maachhari,***
***Lobhi pyaara dhaam;***
***Jal jyon pyaara maachhari,***
***Lobhi pyaara dhaam;***
***Maata pyaara baalka,***
***Bhakt piyaara naam.***

Kabir Sahib says, "How we should love our Master or Naam is like a fish which loves its water and it cannot stay away from water. And it is like the person who is greedy. He is constantly in need of more and more money and he's constantly thinking about it."

The greedy person doesn't spend the money. He keeps collecting that money and he keeps hoarding that money and lending that money and getting more money as interest. So, he is constantly in the thought of that money — day and night.

In that way, a true disciple loves Naam. And that way, day and night, that disciple is doing his meditation and is in the love of Naam.

So, like the fish loves water, similarly, an initiate should love Naam and constantly be in the thought of Naam. And, that way, devotion becomes much easier.

If we are in love like that with Naam, then we will use our time wisely. We will get connected with Naam. We will do our Bhajan and Simran and spend the time in that thought.

***Kabir guru ki bhakti se,***
***Sansay daara dhoye;***
***Kabir guru ki bhakti se,***
***Sansay daara dhoye;***
***Bhakti bina jo din gaya,***

***So din saalai moye.***

Kabir Sahib is talking about the greatness of devotion. And, if one has that devotion, then he will get rid of his vices and he will be able to bring about a transformation within himself.

And, if we are not doing our devotion, then every day that passes without doing that devotion is a wasted day. And we spend years like that, without having done devotion.

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Amar Das Ji**,** at the age of seventy, got the realization of Naam. And when Angad Dev Ji gave him initiation when he was seventy years old, he felt sad and he said, "Why did I not get this realization much earlier in my life?"

So, he was very repentant that so many years had been lost in his life. But Angad Dev Ji told him, "You were destined to get Naam at this age. So now, with whatever remains of your life — whatever years you have — you use that for devotion."

So, the words of Guru Angad Dev Ji struck him and then he never went back home. And he did seva there in the ashram itself. The bore well in that ashram had saline water, and fresh water was available nearly one and a half kilometers away. So, every day, he would carry buckets of water. Each bucket contained around sixteen liters. He would carry two buckets like that on his shoulder back to the ashram from that sweet water source.

So, that way, he would constantly keep bringing that sweet water for the ashram and for his Master. It was not once or twice in a day but, whenever he would be awake, he would keep doing that seva. And he would keep doing Simran while he was doing that seva. He did this for twelve years. He used to do this day and night for twelve years.

Once it so happened that he was doing this — it was early morning— and it was still not daylight. It was dark when he was carrying these buckets to fetch water.

There was a weaver's house on the way and they had put some rods in the ground so that they could die the thread.

Now, when Amar Das Ji was walking, one of those rods had hurt him and he fell down and, with that, those buckets fell off and they made a noise.

Hearing that noise, that weaver asked his wife as to what that noise was? And she told him, "This is that same Amar who keeps walking and, for a piece of roti, he is staying at the ashram."

So, when she said that 'it is that Amar who is a madman and he's doing this for a piece of roti in that ashram', Amar Das Ji heard this. He said, "I am not mad. You are mad — because I have got a Master and my life is taken care of. But yours isn't. So, you are mad."

Now, listening to that, that lady actually became mad. And she started throwing tantrums. She started throwing utensils here and there and that weaver got very worried.

So, at 6:00 AM in the morning, he took his wife and they went to Angad Dev Ji in the ashram, and they said, "Your disciple has cursed her and she has become mad as a result."

So, Angad Dev Ji told that weaver, "It is not possible for Amar Das Ji to do something like this. He is not that type of person who will curse."

But that weaver insisted that it was Amar Das Ji who cursed indeed and she actually had become mad because of that. So, Angad Dev Ji called for Amar Das.

And, accordingly, one sevadar was sent to call Amar Das Ji.

When he informed Amar Das Ji that his Master was calling him, Amar Das Ji became very happy that his Master was actually calling him and he was very pleased. And he went running.

When he went there he saw this weaver and his wife were standing there and there was a complaint.

So, Angad Dev Ji asked Amar Das Ji, "Why would you curse this lady?"

But, Amar Das Ji said, with folded hands, "No. I have not cursed anybody."

But, that weaver said, "No, no, no. I heard him say this and he actually cursed her and she became mad."

So, Amar Das Ji said, "No, it is not that." And then he related what had happened — he said, "I had gone in the morning and I stumbled on that rod which these people had put in the ground for dying their thread. And, as a result, those buckets made a lot of noise and when this weaver asked as to who it was, this lady said that it is that mad Amar, who is walking in the day and night and he is there in that ashram sitting for half a piece of roti and he keeps doing this at all times. And then I simply said, "I am not mad, you are mad because I have got a Master and I am protected and you are not. And I just said this and I did not curse anybody."

So, Angad Dev Ji said, "Okay, now you say, 'you get well' — tell her that — 'you get well'."

Then, Amar Das Ji bowed to his Master and he told her, "Okay. Get well!" And, she immediately got well.

So, see what devotion is and how much devoted Amar Das Ji was. At the age of seventy, he was initiated and he did the seva for twelve years. And, till he was eighty-two, every day, so many times he would take this heavy load of water. It was his love and affection and the Simran that he would do while he was doing this seva. That is the power of devotion.

So, after Angad Dev Ji left His body, His successor was Amar Das Ji. And Amar Das Ji lived until the age of a hundred and eight years and He carried out the mission of Angad Dev Ji.

***Kabir guru ki bhakti se,***
***Sansay daara dhoye;***
***Kabir guru ki bhakti se,***
***Sansay daara dhoye;***
***Bhakti bina jo din gaya,***
***So din saalai moye.***

Radhaswami.

# 41

# Meditation Talk
# 14 Jan 2018 – Morning

## The Four Stages Of The Spiritual Journey — The Ant, The Fish, The Spider, And The Bird

OUR SPIRITUAL PATH HAS FOUR STAGES and Masters have explained these four stages in Satsangs. The first stage is the journey from the toe to the Eye Center. This journey is the journey of an ant.

This is called the path of the ant because, if we see an ant, the ant can visualize and contemplate on a fruit or its food. It contemplates that this fruit is ripe on a tree and it should go and get it.

So, it starts climbing that tree. But then, because of the wind, or air — strong wind — it falls while it's climbing. Then again, it restarts its journey and, again, it starts climbing. That way, it may keep climbing and falling umpteen number of times. It may climb and fall even for days together. But, eventually, it climbs and gets to its fruit.

This journey, the first stage of the journey, is also called the path of the ant because, like that ant — which may take four, five, six days also to get to its fruit eventually — like that, when we sit for meditation and we start focusing at the Eye Center, we do our Simran, and when our Simran and Dhyan is a little concentrated, we start enjoying it. But, the moment some other thought comes and we chase that thought, we immediately, again, lose that focus of attention with which we have been able to get to the Eye Center. And, again, we start afresh from the toe.

Like that, it keeps happening. Sometimes, the attention is focused quite strong and we also feel the numbness in our feet and hands. But again, when some thought comes, we lose that focus and attention and, again, we go back to normal.

So, it may take a long time to reach there — from the toe to the Eye Center — but, once that journey is completed and we come to the Eye Center, then one stage is over and the speed of the soul to move now becomes faster.

The second path is the path of a fish. And just like the fish goes back towards the peak of the mountain — there is water flowing from there — and that water comes down and even goes through waterfalls as it comes down. The fish uses that same current in the opposite direction and it keeps climbing that water — it keeps going upwards on that hill. It climbs the waterfalls

also, and it finally reaches the peak of that mountain. So, this path of the fish is from the Eye Center up to Brahm. It goes in a similar fashion with the Current.

From the Par Brahm to Sach Khand, the path is that of a spider. So, like the spider takes out its own thread and it walks on its own thread, like that, the soul takes out its own light and, with the help of the Master, the soul and the Master then travel on Their own light further. So, it is the path of the spider from Par Brahm to Sach Khand, where it goes in its own light.

And once the soul has reached Sach Khand, after that, the path is that of a bird. And just like the bird one second is on the branch of a tree and the other second it comes down to the ground, like that, the speed of the soul increases tremendously and it takes a second for it to come from Sach Khand into this world and go back. That becomes the speed of the soul.

So, all the disciples — all initiates — have to go through these four stages and these four processes.

However, people argue in the Vedantis asking, "Which path are you following?"

So, someone says, "I am following the path of a fish." And someone says, "I am following the path of an ant." Someone says, "I am following the path of a bird." But that is not true. Everyone has to follow all of these four processes and stages.

The first stage is very difficult because the mind has this impression from so many previous lives and it is all outwardly focused and it is not manifested within. Once the mind is able to concentrate and focus the attention within, then it becomes very simple and easy for it to do this.

Therefore, this is a difficult path at the first stage. And when we do our meditation, we should not feel disappointed; we should not feel depressed, about the fact that the progress is slow. It's a process that has to take its time and we should not leave our meditation and Simran. We should continue to do it regularly.

* * *

So, the atmosphere is very quiet and we should make the most of it. Let us close our eyes and sit for meditation.

# 42

# Meditation Talk
# 14 Jan 2018 – Afternoon

## Ones Love And Affection For The Master Makes One Fit For Receiving His Grace

IN THE BANI AND THE BHAJANS OF SAINTS, one can see how much love and affection of Their Masters and how much of the pangs of separation They have from Their Masters. That is reflected in these Banis and these bhajans.

It is the love and affection that makes one capable of taking the Grace of the Masters and He makes the person fit for receiving this Grace. And it is the same love and affection that every person has but which is outwardly focused today in the rest of the world.

So, that same love and affection — which we have and which is outwardly focused today – if that is focused within and to the Master, then in this same lifespan, one can get the Grace of the Master and all the wishes and desires that person has can be fulfilled.

And when we listen to Satsang and we do the meditation as per the Teachings of the Master every day then, slowly but surely, in our mind that love and affection are gradually developed towards the Master.

Therefore, when we listen to Satsang, if we are able to internalize that Satsang — and likewise, when we sing the bhajans, we understand the meanings of those verses that we are singing — then it makes a greater impact on the mind.

So, the disciples — or the Masters — who have gone within have this love and affection for their Masters. They have resolve and they have faith in their Masters. And they listen to these bhajans and these Satsangs and they understand — that is the reality. And then, they plunge into the ocean of devotion. They don't see what is there ahead of them and what is there behind them. They fearlessly jump into the ocean of devotion. And because they have faith and love, which is absolute, they get success in their lives.

Like that, if we develop our faith and love for our Master then, in this life itself, we will be successful on this Path. Because, otherwise, what happens is, after the program, we go back home and we get the wind outside and, as a result, that devotion — which we have built up during that program — that love and affection slowly start reducing. And, furthermore, when we

don't do it regularly — we don't listen to Satsang and we don't sit for meditation every day — then that love and affection further reduces. And we then get away from the Path of devotion completely.

That is why we should listen to Satsangs with love and affection every day. And we should also sit for our meditation lovingly every day. We should make it a part of our routine and take out that time every day and do it with love and affection.

Therefore, it is necessary that you follow these Teachings at home and listen to Satsang and do Bhajan Simran every day and follow this instruction every day because this is the only true work that you have as a soul. This precious life has been given to you by God Almighty to do His devotion and that is your true work. Everything else that we are doing is all the deceit of Kal and Maya.

Therefore, we should try every day to sit for our Bhajan Simran — we do our meditation every day — and, whenever we get time, we try to listen to the Word — we are trying to listen to the Satsangs of the Masters.

* * *

So, the atmosphere is good and quiet and we should make the most of this. Let us close our eyes and sit for Bhajan and Simran.

# 43

# Questions & Answers
# 14 Jan 2018 – Afternoon

## Written Questions Submitted For Reply

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Ashok:
We'll commence with the question-answer session.

Question:
In nature, parents are pleased when the child grows up and contributes and passes the values on. In Sant Mat, we are the children, and we are suffering the burden of our karmas. Always we are praying for the Grace. Will there come a time when we can please the Master, even if we are now being rescued only?

Babaji:
This opportunity has been given to us and if we use this opportunity and we make efforts in this life — we do our Bhajan Simran as per the Teachings of the Master and we make efforts to move forward on the Path of spirituality — then, definitely, we will be able to be successful and we will be pleasing our Masters as we get successful. All the Saints hope that all Their initiates cross the nine doors and come to the Tenth Door and they all manifest the Radiant Form of the Master within. And They also look forward to that disciple coming to the Tenth Door and manifesting the Radiant Form of the Master and understanding what the Master really is. We should have that objective of being successful on this Path and we should be industrious to make those efforts and continue to make those efforts. If we are not having that objective or we are lackluster in our work or in our performance of that Bhajan Simran, then we will not be successful on this Path.

* * *

Question:
Babaji said if we meditate, He will take care of seven generations up and down. What will happen if we were living with a stepfather, a step-grandmother, who took care of us? What will happen to them?

Babaji:
So, it is for a satsangi — anyone who is initiated — three past generations are taken care of. It is the past generations; like the father, grandfather, great-grandfather. That is how the generations

are looked at. And those generations are then, again, given a salvation. So, to answer this question, the stepfather or his grandmother, they are the loved ones. So, wherever the satsangi has loved ones, then wherever he has that love and affection, all of those are also considered as part of that family.

* * *

Question:
We have a destiny based on karma. It's okay. But if we develop inside, can we have intuitions before big changes or big losses — not to avoid them, just to be ready?

Babaji:
First of all, using any such powers is generally restricted. Even when we get initiated, it is told to us at that time also that whatever powers, mystical powers, intuitions — which you are getting as a result of your meditation — should not be used outwardly. And, furthermore, when someone is developed within, and he has gone inside and he has manifested the Radiant Form of the Master, he is all the more not interested in doing all of these things. So, all of these kinds of matters or these kinds of things don't matter to him anymore. He is not interested in showing it outside because inside also the Master then advises him and the objective of going back to God Almighty becomes very clear and, therefore, all these things are not entertained.

* * *

Question:
I see the radiance of my Guru, Kirpal Singh, in you. Do you take care of us the same way He took care of us? Is there a difference in your care of His initiates and your own initiates? Or is it the same?

Babaji:
Saints look at everyone with the same eye. For Them, everyone and all, are the same and They equally spread Their Grace and affection to everybody. And it doesn't matter whether it is Their own initiate or it is some other Master's initiate. They have the same love and affection and Grace, which They have on everyone. And all those initiates who do their meditation get that Grace.

* * *

Question:

If a disciple of a perfect Master who is not fully competent and has no authorization to initiate starts to initiate other people, what happens to those people? Is the perfect Master responsible for these initiates? Are they still under the protection of the perfect Master?

Babaji:
So, wherever a disciple is not perfect and he has not been given the authorization by his Master to give initiation, first of all, he is aware of that — that his Master has not authorized him to give such initiation. But, despite that, if he is giving initiation, then any such other person who gets initiated will not be able to be saved by that perfect Master of the master who is initiating him because he has no authorization. However, since he is in connection with this person who is, again, the initiate of this perfect Master, he will only get entitlement to come back into this world as a human being, and he will get one more opportunity. So, for those disciples who are giving initiation without the authorization of their Masters, for such disciples also, they assume the karmas of the people whom they have initiated. And they have to give an account of those karmas. During initiation also, it is very clearly told that you should not give your Naam — you should not even speak loudly — those Names which you have been initiated with. Because, if someone listens to them, and he has a perception of you as a Master, then you are saddled with his karmas.

* * *

Question:
How far within from the Tisra Til does an initiate have to go before the Inner Eye starts to open? I seem to remember in a letter written by Baba Sawan Singh Ji to an American disciple that it was about an inch and a half.

Babaji:
So, if a Master has said it, we all respect that. The Tisra Til, or the Ajna Chakra where we focus, is typically the point between the eyes where we see ladies putting their bindi or they put that mark on the forehead. So, that is the point and that is the Ajna chakra — or the sixth chakra. So, where the mind and the soul are sitting, that is a little above that. So, we focus on the Ajna chakra and then we go a little above. That is how we go within.

* * *

Question:
What is the fate upon death of devoted people from devoted satsangi's families who were initiated by Sant Ji as young boys and girls into only the Sound Current and never go to another perfect Master to receive the full Five Holy Name initiation? Do they have to come back again to receive full initiation in another life, or can Sant Ji have them finish their work within?

Babaji:
Those who have been given the initiation of the Sound Current only and they have not been given the initiation of the Five Names, for them, the Sound Current is the main thing. So, when the Masters connect within to the Sound Current, that is how the Masters give salvation to the souls. However, we need the Five Holy Names for doing the Simran and manifesting the Master

within. So, whoever has been given a Sound Current will definitely get the Five Names as an initiation. And if it is not in this lifetime, they will get another life where they will be able to get that initiation.

* * *

Question:
Babaji mentioned that the Master reduces the influence of all the three gunas in the disciple. But, it seems like the sattya guna is actually very positive. Can the Master explain the ideal balance of gunas in the disciple?

Babaji:
When we do the Simran, then we are automatically going beyond the three gunas, and the effect of all the three gunas diminishes considerably. And the qualities and virtues of the Masters are imbibed by that person who is doing that Simran. So, this is an automatic process that happens when we do our Simran. It is not as if all such people who have satoguna come to the Masters because even satoguna causes an ego. Those people, who have a satoguna, they start feeling that they are highly spiritualistic or they have those tendencies. As such, they will not be able to assimilate the Teachings of the Masters. There are very few select souls that are chosen to get in the company of the Masters by God Almighty. Therefore, the Masters know that it is God Almighty Who is stamping the soul, who is going to come for salvation to Him. And They are not, therefore, interested in any kind of publicity about the Teachings. They are not interested in giving any advertisement or talking on the television or doing any such thing to promote or attract anyone to come on the Path. They know that the person who is chosen by God Almighty will, himself, walk to them. That way, if we see, even in bhandara, there is a gathering of thousands of people, but half of them are all a waste and they are of no use. They just come like that and not for spiritual purposes.

* * *

Question:
How can we tell if the inner vision is beginning to open? How does vision with the Third Eye compare to vision with the physical eyes, the imagination, and dreams?

Babaji:
Usually, we are in the realm of that imagination — whether it is in the dream or we are imagining it — it is our imagination. That is all within the mind — that we are doing this. When the Third Eye opens, we see more clearly than what we are seeing today.

* * *

Question:

Is the creation (physical, astral, causal planes) good? In Sant Mat, we often discuss the horrible suffering. But, the Masters and Sat Purush allow it to continue. Is there anything good about it?

Babaji:
This creation — of the physical, astral, causal — is all an illusion for entangling the soul in these three worlds. So, whether there is some good there or whether there is some bad there, we have to rise above both the good and the bad and get out of this entanglement and go back to our True Home.

* * *

Question:
Why does the Master sometimes test the disciples?

Babaji:
Earlier, the Masters used to test Their disciples, but now, the Masters don't test Their disciples. When we are suffering, we start feeling that our Master is testing us. But that is not true. It is your own karmas because of which you are suffering. In the earlier days, in a few lakh people there would be one gurumukh — there would be one person — who would come and who would do the seva of the Master and try to please the Master. And then, the Master would test that disciple. But, today, where people are so outwardly focused — everyone is lost in this world — what will the Guru test? So, in a college, the 'topper' of that college may be tested further so that he further improves and then he scores higher — even at district and state level. But what is the point of testing all those other students who are not even studying? So, these are all just deceits of our mind. The mind just plays with us, and whatever we are going through or suffering, all that is as a result of our own Pralabdh karma.

* * *

Question:
Babaji, what are the qualities of that moth who gladly burns himself in the love of his Master's devotion?

Babaji:
So, to know the qualities of the Masters — of that moth who burns himself in the love of his Master — you can see and understand the histories of all of the Masters and imbibe those qualities of these Masters and see Their love and Their affection and Their surrender towards Their Masters. If we look at, for example, Bhai Manj. It is because of the Grace of the Master on Bhai Manj only that all this testing by the Masters on disciples has come to an end. Bhai Manj was a very rich and very wealthy farmer and he had hundreds and thousands of acres of land. But, when he got initiated, slowly, he had to lose all of this land; he had to lose a number of his family members also. And go through considerable hardship. Now, despite that, he did

not waver in his love for his Master. And, eventually, he had to sell off whatever remained — the house he had, land, and all of his belongings – when he only ended up with very bare belongings of clothes at the ashram of his Master, Arjan Dev Ji. And then, he did his seva there at the feet of Arjan Dev Ji — he and his wife. And once, he overheard Arjan Dev Ji saying to a fellow sevadar, "Is Manj there in the ashram? And, "Is he there and is he doing seva?" So, that sevadar said, "Yes, Bhai Manj is doing seva in the ashram." But then, Arjan Dev Ji loudly said, so that Manj would listen, "Then what is the point of doing seva if he is eating for free at the ashram?" So, Bhai Manj, therefore, decided, "I will not eat free in the ashram, but I will do seva." So, he asked his wife to clean the utensils in the ashram and he said, "I will go in the forest and I will cut wood and I will make two bundles of that wood and — one I will give in the ashram as my seva, and one I will take to the market, sell, and then get something to eat for both of us — husband and wife. And, that way, we'll do the seva." And that's how it continued. Now, Bhai Manj had gone through such hardship and because the Master was now testing him because of his qualities of surrender and love for that Master, there was no point doing this test on any and every other disciple. It was Bhai Manj who could really be tested because gold is tested by melting it. So that is why Bhai Manj was put to this test. Now, it so happened that there was a storm and Bhai Manj was returning with the two bundles of wood. He was, otherwise, quite frail and, as a result, he got pushed by that wind and he fell into a well. Now, that well was not very deep, but it had about three or four feet of water, so he could stand in it. But, he had fallen deep in it and he could not get out of that himself. Now, instead of throwing that log of wood – that bundle of wood, which he had cut for the ashram — he stood there with that bundle because he did not want that wood to get wet so that it could be properly put to use in the ashram. Now, that is the quality that one could see in a disciple and his love for the Master, despite such a peril for having fallen in a well. He still cares for that wood, which he is offering for seva to the ashram. Now, Arjan Dev Ji, in the meantime, was doing His Satsang. It was around nine o'clock – 9:00 AM. And He suddenly left His Satsang and He started running. And the people did not understand why the Master had suddenly started running towards the forest. So, while running, He said, "You get a strong rope and get a ladder with you." And He kept running. And about ten to twelve sevadars started following Him into the forest. When He reached close to this place where this well was, He stopped about two furlongs before it, because he wanted to see also — to test those disciples who were with Him — running and carrying that rope and ladder. And then He told them, "Bhai Manj has fallen in that well. You please bring him out — help him to come out." And he stood at a distance to see what was happening there and what was transpiring there. Now, when the sevadars threw the rope inside and that ladder inside, they told Bhai Manj — who was standing with that bundle of wood on his head — to throw that wood down and catch that rope and climb up with the ladder. But, Bhai Manj said, "No. First, I will tie this bundle of wood up with the rope and you pull it up, and then only, I will come." So, that sevadar only, who had gone to help him, told him, "What are you doing? Just look at yourself. You have fallen in this well all because of your Guru. You're doing 'Guru, Guru' and you are doing all of this, but you see what has happened? See what your Guru has done to you?" But, Bhai Manj said, "Don't speak like that. Don't speak ill of my Guru. Take

that bundle and carry that bundle up." So, that way, that bundle was then first taken out. And as soon as Bhai Manj climbed out of that well, Arjan Dev Ji went running to him and embraced him and He gave him a boon. He told him, "I allow you to initiate and whoever you initiate in this life, he will go to Sach Khand in this life itself." And then, Arjan Dev Ji, after giving him this boon, said, "I am so happy and pleased with your seva. You ask for another boon. You ask for whatever you want." So, Bhai Manj said, "I don't want anything. I just want you." But again, Guru Arjan Dev Ji said, "No. You ask for something. I am really very pleased. So, if you want, I will even remove Niranjan from the three worlds and I will give you the control of the three worlds if you want." But, Bhai Manj said, "When I have got You as God Almighty with me, why would I want to go and take the three worlds? So, I don't want anything – I just want you." But, after insisting a lot, Bhai Manj said, "Okay. Since you are insisting so much that I ask for something, then I make this request: Shortly, we will have Ghor Kali Yuga and people will find it very difficult to be steadfast in their love and affection for the Master and surrender to the Master. I, therefore, request You that You should stop testing the disciples as we go further." So, what Bhai Manj did— so much of surrender and so much of sacrifice — that all the other disciples got free. And it is Arjan Dev Ji Who then granted him that wish. And if one Master grants a wish and then grants a boon or graces someone, then that is accepted — and accepted by all the other Masters. So, earlier, they used to test the disciples, but now, that is not done anymore. And, in fact, after Swami Ji Maharaj, it has become even more simple. Because Swami Ji Maharaj says, "You don't even look at that disciple who is taking the initiation — just plant the seeds. And today or tomorrow, that seed will fructify." Therefore, after Swami Ji Maharaj, the Sant Mat has become so much simpler. And, that is why also we now see greater numbers of people that come to Sant Mat. Earlier, so many people would never come.

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Question:
Last year in Satsang the Master said most initiates are hearing a Sound Current which emanates from the lower chakras. How do we distinguish between the pure Naam and the lower Sounds? Does focusing on the lower Sounds have benefits other than concentration of the mind?

Babaji:
The Sound Currents that we listen to now when we do the practice of Bhajan are the Das Vidhi Nads, which are the Sound Currents of the lower chakras. These help in our focusing of our Dhyan. And, also, the soul has two faculties — one to listen and the other to see. So, when we do our Bhajan practice, we are trying to work on those two faculties of the soul, which is making it a little more awake to listening and making it a little more awake to seeing Light. So, these are two faculties that we practice. But we should do this for about fifteen to twenty minutes and focus more of our time in our Dhyan and Simran. When we do our Simran, we are then able to get our attention of the body — the soul's attention — to be inwardly focused. And then, we manifest the Radiant Form of the Master at the Eye Center. It is only with the Grace of the

Master that we manifest the Sound Current inside. That is the Anahad Shabd. And it is that Anahad Shabd, which the Masters talk about as the Sound Current that we should be focusing on. And that we are able to manifest only with the Grace of the Master. That Sound Current — that Anahad Shabd — has the strength of holding the mind. These Sound Currents, which we are listening to now, do not have the strength to hold the mind. It is only the Anahad Shabd, which has that strength. So, once that Anahad Shabd is manifested, then we also immediately redeem all our previous lives' karmas. So, several karmas of our previous lives are all redeemed when we manifest that Sound Current within. And then, the mind also leaves all the other attractions and it's outward focus and gets connected with that Sound Current. It is no longer attracted to all the outwardly matters. So, until such time that the Anahad Shabd is manifested, it is important for us to do this practice of listening to these Sound Currents and work on our faculties of listening and seeing the soul.

* * *

Question:
Has anyone in the Jewish religion (Moses, Abraham, etc.) attained the status of Saint or Master?

Babaji:
There have been several Masters in the Jewish religion, but then those Masters attain only that height which their Master is at. So, accordingly, there have been Masters in that religion as well.

* * *

Question:
Does one lose the benefit of their meditation if they go to sleep right after meditation?

Babaji:
After meditation, one should avoid sleeping because, when we go to sleep, then the mind, again, gets covered and we experience dreams. And then, again, impurities set into the mind.

* * *

Question:
The sound of the ringing bell — where does that originate? Above or below or at the Eye Center?

Babaji:
You can hear the smaller bells even below the Eye Center. But the larger bells and the conch, that sound is there when we manifest the Form of the Master. That is at the Third Eye. Even when we are meditating and if we are quite concentrated in the meditation, we can listen to the Anahad Shabd even at that time. But, till we manifest the Form of the Master within — the Radiant Form of the Master within — that Anahad Shabd will not be able to pull the mind up.

* * *

Question:
Can you explain the Radiant Form of the Satguru?

Babaji:
The Radiant Form of the Master, when we manifest Him within, it is in the form of Light and Sound. And, so that we can recognize Him, He's in the same form as the form of the Master Who has initiated that person. He comes in that form so that we are able to recognize Him. And, once we go within, there, even our form changes. And even His form changes.

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Question:
Some satsangis do not like to eat food at other satsangi's or non-satsangi's house. Is this a correct thing to do?

Babaji:
So, the thought of not wanting to eat at another's place is a good thought. However, because of our socialization, oftentimes we have occasions where we have to go to other people and their homes to eat their food. So, in such times, it is better that we carry some gift to them so that we are able to balance that karma.

# 44

# SATSANG
# 14 Jan 2018 – Afternoon

## This Life That Is Given To Us Is Like A Dream — Don't Get Lost In This Delusion

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*The paathi sings the Bani of Swami Ji Maharaj from the book: Sarbachan Sangrah...*

***Mili nar deh yah tum ko banaao,***
***Kaaj kuchh apna.***
***Mili nar deh yah tum ko banaao,***
***Kaaj kuchh apna.***

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, He says, "God Almighty has given a beautiful opportunity to you of this human life. So, get your work done in this." This human life is very precious because after you have gone through the 8.4 million life forms, you are getting this opportunity of a human life.

So, what are these 8.4 million life forms? In this, we have three million types of trees and plants, which are of one element. There are twenty-seven lakhs—or 2.7 million — forms of insects. And then there are 1.4 million life forms of different types of birds. Then there are .9 million types of animals which are staying in the sea, like fish and others, and then four lakh (.4 million) life forms, which are those that are born from the Pind or born from the body.

These .4 million life forms from the body include all the gods, goddesses, yaakshas, gandharvas, and all of these.

And the final — the ultimate — form of life is the human form. And this is the last form that is given.

And why is this given? God Almighty sees that the soul has suffered through the 8.4 million life forms. It has gone through all of these. And He gives one opportunity for the salvation of that soul to get out of this cycle of those 8.4 million life forms.

In all the life forms, just as we do here, we have been providing for ourselves and we have been providing for our loved ones in all these life forms. So, this human life form is different, as we have to rise above that and use this as a door of salvation.

So, if we do not awaken now in this life form and get salvation, then we go back into that 8.4 million life forms again, which is called the 'ocean of life'.

Therefore, Mahatmas say, "This precious opportunity, which has been given to you for getting salvation, you should make use of this opportunity for that."

* * *

Sant Ji used to tell this story. On the bank of a river, there was this tea vendor and he used to sell tea and other small light snacks, like puffed rice. And, all the mahatmas who would come, he would give them some light snacks and then he would prepare tea and give that to them.

For the mahatmas, he would give them three snacks and tea. And, if other people would come, he would charge them for the snacks and tea. This went on for quite a few years.

So, one mahatma came and he had come to this tea stall two or three times and he felt like extending some grace to this tea stall vendor because he was seeing that he was doing a lot of service for the mahatmas by giving them free food and tea.

He had a philosopher's stone with him and he felt, "This person is not very wealthy and he is helping a lot of mahatmas so, if I am able to give him some more wealth, then he will be able to definitely do more service to others."

So, he handed him the philosopher's stone and he told him, "You can convert any amount of iron that you have into gold. I will give you this philosopher's stone for three months. You can use it and convert iron into gold, sell it, and then you can use that for the social service that you are doing. I am going to the Himalayas, and when I return after about three months, when I return, you give this stone back to me."

That man was very happy with that philosopher's stone but he was very busy giving tea and snacks to people. So, that way, about twenty-five days passed and he did not use it. So, after about twenty-five days, he remembered and he decided to use it.

So, he went to a nearby vendor of iron. And, when he went there, he was told that the price is so-and-so and that has gone up by about five rupees over the past few days. So, he felt, "Why purchase iron at that high price? Instead, let us wait for a few days, no hurry, and then the price will come down."

So, the following month, when he went again to check on the prices, the prices had gone further up by two rupees. Again, he felt, "Why purchase it at a higher price now. So, let us wait for some more time."

So, the third month, when he went again, like before, the price had gone up further by one rupee. Again, he decided that he should not buy it now that the price had gone up more than what he had seen earlier. So, he decided to wait further.

So, three months down the line, when that mahatma returned, he was thinking to himself, "By now that person must have used that philosopher's stone and become quite wealthy. And he may have built a good house for himself and he will be doing much more service to others." But, when he reached there, he found that it was the same old tea stall and the same old tea this person was selling with that puffed rice.

So, when that mahatma spoke to that person, he said, "What is it? You have not used my stone that I had given you? And you did not make any gold out of iron?"

That person explained, "No, I had gone in the first month, but the price had risen by the time I had gone. And then I thought I'd wait. So, the following month, when I went it had further gone up by two rupees. So, again I decided to wait because the price was going up. And when I went the third month, again, the price had gone up further by one rupee. So, I didn't think it wise to purchase iron like that — at a higher price."

So, that mahatma thought, "Maybe this person's fate doesn't allow him to have any wealth." So, he said, "Okay, never mind, you bring some iron that you have at home."

He had an ax kind of a thing, so he brought that and he gave it to the mahatma. And the mahatma touched the philosopher's stone and converted it into gold. He broke off a small part of that and told him, "Now, go to the market, sell this, and come back."

So, when he went and he got the price of gold for that part, he realized his mistake.

* * *

So, that is what happens with all of us. This life is like that philosopher's stone given to us. And, in that, the God Almighty has given us the opportunity to just wish for whatever we want. And we can get that because that is how we can mold our life and achieve whatever we want. But, instead of making good of that opportunity that has been given by God Almighty, we are continuously lost in all our worldly desires and pursuits and we waste that precious opportunity.

***Mili nar deh yah tum ko,***
***Banaao kaaj kuchh apna.***
***Pacho mat aaye is jag mein,***
***Jaaniyo rain ka supna.***

Swami Ji Maharaj says, "This life that is given to us is like a dream. Don't get lost in this delusion." For the Mahatmas, They appreciate that this life is also like a dream.

Just like we have a dream when we sleep at night — it could be for half an hour, it could be for one hour. When we wake up, we realize that is just a dream — there is nothing to it.

It is the same thing with this life. This is a seventy-year-old dream. It could be seventy, eighty, depending on your life. But that's the dream you are in.

So, this life is nothing but a dream. If we look back and we see our elders — we see our grandfather and think about him — he's nothing but a dream to us for the time that he has come and gone. It's no more than a dream to us.

Like that, we will also be a dream to people and our children and their children. They completely forget us.

So, therefore, Mahatmas say, "We have to make the most of this opportunity. It is like a dream, but in this, we have to use it and spend the time towards spirituality and try to make something out of this.

***Pacho mat aaye is jag mein,***
***Jaaniyo rain ka supna.***
***Deh aur greh sab jhootha,***
***Bharm mein kaahe ko khapna.***

Swami Ji Maharaj says, "This body and the house in which this body stays, both are temporary — both have to be left behind."

We have a very limited number of breaths that have been given to us. So, when we take those breaths and we finish those breaths, we have to leave this body and we have to leave that house in which we were staying. So, all of that has to be left behind.

Kabir Sahib has also said, "Great people like Rama and Ravana, both of them were great kings and had huge wealth and kingdoms, but all of them have left all of that behind. They have not taken anything with them."

So, there is nothing that is perpetual or permanent in this life. Everything has to be left behind at the time of death.

Ravana was a very great king, a very learned person. He had one hundred thousand children and he had a hundred and twenty-five thousand grandchildren. So, even with that big family that he had, and a huge amount of wealth, and a huge amount of knowledge, today, there is not a single person who even lights a lamp on his grave. There is also no one there to light a lamp for him also today in Sri Lanka.

So, that is what Mahatmas say, "There is nothing permanent in this. Everything has to be left behind."

This is all a deceit of Maya. The two eyes that we have are ways of deceiving us because whatever these two eyes see, everything — the sun, moon, stars, sky, the mountains, everything that we see around us — everything is going to be destroyed. Only the Third Eye sees the reality. But these eyes see everything that is going to be destroyed.

Everything that we see is prone to destruction. But, if you want to see the reality, if you want to see how Kal and Maya have enticed the soul and have entangled it and how this whole thing is a complete illusion, then you have to open your Third Eye.

Throughout our life, the things that we love and the things that we have developed a very strong affection for, all these things we have to leave behind at the time of death. And that causes a lot of repentance and it causes a lot of sorrow — that none of these things we are going to be able to take with us and we have to leave everything behind.

So, that soul feels very sad leaving all of these things behind for which it has had so much love and affection and, because of that love and affection, it has a lot of pain and sorrow and desire around these things.

Now, following that desire, that soul is given a rebirth again, there only — in that surrounding — but, because of the karmas, it may not come back as a human being. So, it comes back, either as a tree there or a plant there or an insect there or as an animal.

***Jeev sab lobh mein bhoole,***
***Kaal se koi nahi bachna.***
***Trishna ahni jag jaara,***
***Parra sab jeev ko tapna.***

He says, "The soul is blinded by greed and, because it has to take care of its selfish interest, it does all kinds of karmas. And these karmas and this burden of karmas then make that soul go back into suffering in hell and all kinds of punishments to redeem the karmas that it has built up."

So, to accumulate all of that wealth, the person does all kinds of actions, all kinds of things. And he incurs all kinds of deeds to do that. And, eventually, what happens is, that wealth, which he has accumulated here, that is a delusion. He has to leave that behind. But, the karmas that he has done, the actions that he has taken to accumulate that wealth that goes with him. So, he carries the burden of those karmas and leaves the wealth behind.

So, we have this recent example in the demonetization that took place in India. We saw so many on the TV. They used to show so many actions taken by these income tax officers and others. And people have hidden a lot of wealth — like some people have put crores of rupees, nine, ten crore rupees, in their bathroom tiles. And they have hidden all that money there. Now, they

would have done so many things to accumulate that wealth, but it has gone to that income tax office now.

So, so many karmas they would have done to accumulate that wealth and that wealth has not even given them anything in return. That wealth is gone now. So, they have lost that wealth also. And, over that, they have that unhappiness of having lost that wealth. This is what happens.

Masters say, "Do your hard work and earn your money and, with the time you have, do Bhajan Simran. Spend that time in spirituality and the remembrance of the Masters. That way, you will not build up a big burden of karmas. And, it will help you in your Bhajan Simran also.

He says, "The fire of desire is constantly burning within us. And, every time, we want more, we want more, we want this, we want that. So, that fire is continuously burning and it is that fire which then takes us on the path to hell."

Therefore, Mahatmas say, "You build that wealth, which is not stolen by a thief or which your family members cannot take from you, and which, after death also, you will be able to take with you. That is the wealth of Naam." That is the wealth that you will take with you after death. That is the wealth that will be used for going back to meet your lost Father. That is the wealth you will use to go back to your God Almighty.

The fire of desire that is in everyone — that doesn't get satiated with wealth. It doesn't get satiated with power or status. Because we have seen even kings, and their treasuries are full of wealth. Even they are constantly burning in this fire of desire.

So, it is only Naam, which can satiate that desire and quench that fire of desire permanently.

***Nahi koi raah bachne ki,***
***Jale sab nark ki agina.***
***Jalenge aag mein nisdin,***
***Bahur bhogen janam marna.***

Swami Ji Maharaj's father was a moneylender and when Swami Ji Maharaj was of the age of about seventeen, he lost his father. And what he did was pass on the word to all the borrowers that all of them should have six months' time for them to return the money and they need only return the principal amount. So, he told them, "Those who can return, they have six months to return the principal. And even those people who cannot return, for them, that is waived — that loan amount is waived. So, this business of moneylending will not be continued hereafter."

So, most of the people — looking at the selfless interest of Swami Ji Maharaj —returned the money. Almost seventy-five percent of the money was received like that. And few people used this as an opportunity of not paying back any money. And that money was lost.

Out of the money that Swami Ji Maharaj received, he purchased a large parcel of land and that is Swami Bagh today in Agra. So, he stopped all that business and then he started the ashram on that land.

So, Swami Ji Maharaj, therefore, says, "That fire of desire, which is burning continuously, constantly wants people to go outside and keep doing things to satisfy it but it never gets satiated or satisfied, and that the fire is continuously burning."

So, Mahatmas say, "Whatever you will be getting in this life, all that is as per your Pralabdh karmas, which have already been determined before this body has been given to you." So, before you were born, your Pralabdh karmas were determined, and according to those Pralabdh karmas alone, you will be getting whatever is destined for you during this lifetime. But, because of our ignorance, we are constantly in this worry about what is going to happen and it is that desire and that worry which is constantly burning inside.

Therefore, Masters say, "If there is one desire that you should have, that is the desire of Naam. That is the desire of God Almighty. Every other desire that you have is going to lead to repentance and you will feel unhappy in pursuit of that desire.

***Jalenge aag mein nisdin,***
***Bahur bhogen janam marna.***
***Bhatakte ve phiren khaani,***
***Nahi kuchh theek un lagna.***

So, Swami Ji Maharaj says, "Because of that desire, we are pulled back into those 8.4 million life forms. And then, we go into one life form and face all kinds of troubles there. Then we go to the next life form, again we face troubles there." In that whole cycle, there is nothing but sorrows and troubles that we are facing.

Therefore, it is these desires that make us sad and it is these desires that make us go back into those 8.4 million life forms and suffer because that whole ocean of life is full of suffering and unhappiness. And we are constantly going from one form to the other in those 8.4 million life forms and we are constantly unhappy. That is why God Almighty gives us this opportunity of a human form. So, after a lot of good deeds, we have been given this life form.

If we look at the amount of time that we will have to spend in those life forms, Mahatmas say, "Yugas will pass before you get the next human life form." It is that long because, if we look at it — 8.4 million life forms — we go into the life of the tree. Some of these trees, like the banyan tree, the oak tree, they have a life of more than a thousand years. So, one thousand years in one life. That way, we will be passing our life through all of these life forms before we again, with the Grace, get a human life form.

If we are lucky, in that kind of a life form of a tree, if a Master saves a fruit of that tree or He showers His Grace on that atma — on that soul — in that tree, then we get a human life from the tree. Otherwise, it is a continuity of going into those 8.4 million life forms.

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During Nanak Sahib's time, He was giving a Satsang. And, in those days, the sangat was not very large, so there were a few people listening to the Satsang.

Now, there was this cobra, which was nearby — in that place, in that vicinity — and this cobra was more than a thousand years old. It was a very old cobra and there were all kinds of parasites and insects in that cobra and it was suffering a lot in that form. So, it was thinking of how to get rid of and how to get out of that life. So, it came into that Satsang. And such a huge cobra — it was a very large one, having lived for nearly a thousand years — when it came into the Satsang, all the sangat ran away. And that cobra then came at the feet of Guru Nanak Ji and it sat there.

Guru Nanak Ji told the sangat, "There is no need to worry and run away." But, people stayed far away.

After the Satsang, Guru Nanak Ji then, with His feet, pushed that snake and it broke down into several pieces. So, when the snake tore into several pieces, all the insects from inside, all those parasites, started crawling out. And all of these insects — the size of rice grains — all these insects started crawling out and it was stinking because they had been eating this snake from inside for quite some time and there was a lot of decay in that snake.

The sangat asked Guru Nanak Ji as to what this was all about?"

So, Guru Nanak Ji said that, "This snake was an old brahmin who was there in a nearby temple and that brahmin was posing as a Master and he was collecting money from the people who would come to him to seek salvation. And, with that money, he was taking care of his family. So, it is all these insects who are those people who are now wanting to collect what they've given him. So, that is why that snake has come here to get salvation. And now, he will be given a human life again."

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Therefore, desire is something we should stay away from and we should be happy in the surrender to our Master and in His Will because whatever we are getting is as per our own deeds — our own previous deeds. So, we should be happy and content in what is being given to us and live happily in His Will.

These desires and worries only plague a human because, if we see the animals, we see birds and other animals, they are all very happy in what they are doing. What is the bank balance that they

are carrying? They don't build for tomorrow. They are happy and content in what is being given to them. That God Almighty is taking care of all of these 8.4 million life forms and all of this Creation. So, we should be happy and content in what He is giving us and happy in His Will.

***Kahoon kya dukkh vah bhogen,***
***Kahan mein aa nahi sakna.***
***Daya kar sant aur satguru,***
***Bataaven naam ka japna.***

Swami Ji Maharaj says, "In pursuit of our desires, we then go into these 8.4 million life forms. We are suffering here and the amount of suffering that one gets in those 8.4 million life forms is beyond giving an account of. So, it is that much suffering that one is going to through."

He says, "It is the Saints and Mahatmas Who are taking pity on that soul and They give a process and a practice to be able to get out of this fire of desire." And They tell us to do the Bhajan and Simran of Naam. And They tell us to get connected with Naam, which then can douse this fire of desire.

***Na maane jukti yah unki,***
***Surat aur shabd ka gahna.***
***Bina satguru bina karni,***
***Chute nahi khaan ka phirna.***

He says, "Masters, therefore, take pity on us and They come and explain through Satsangs what the reality is." And They show us the Path to be followed to douse this fire.

But, despite that, we are not able to understand that and we are not able to appreciate what They are trying to do. Saints are happy and content in what They have and They try to share that with others. The happiness that They are enjoying, They want everyone else to also enjoy the same happiness. And that is why, out of pity for the soul, which is suffering, They tell us and show us this Path of getting connected with the Naam, and then, being able to get out of this sorrow.

But, we are seldom able to understand and appreciate what the Masters are saying. It is very few and far between the people who come and understand what They are trying to say and follow what They are trying to do.

***Kahaan lag main kahoon unko,***
***Koi nahi maanta kahna.***
***Huye manmukh phiren dukh mein,***
***Bachan guru ka nahi maana.***

He says, "It is under the influence of the mind and by following these desires, that the person then goes into these 8.4 million life forms and gets into a perpetual state of suffering. And They

try to absolve or relieve that person from this suffering and show the Path of how he can get out of this. But very few people are able to appreciate and understand this.

***Pujaave aap ko jag mein,***
***Guru ki sev nahi karna.***
***Fikar nahi jeev ka apne,***
***Jaay nark mein pharrna.***

Again, for the people who are on this Path, they are, again, under the influence of mind and ego. And, it is that ego which then, again, deceives them. And they have different kinds of feelings and thoughts and they do different kinds of actions following that ego. As a result, they again fall back on this Path of spirituality.

Therefore, we should have humility and we should be humble in the pursuit of this Path of Sant Mat. And, we should not carry ego around with what we are trying to do. Because it is only this ego that takes us back into hell and into the ocean of life.

***Fikar nahi jeev ka apne,***
***Jaay nark mein pharrna.***
***Samajh kar dhaar lo man mein,***
***Kahen radhasoami nij bachan.***

So, after explaining all of this, Swami Ji Maharaj says, "What I have said, you should internalize this. These are the words that I have spoken for getting you salvation and you should understand the perils of what you are following because of your desires. I have given you the solution of that and you should internalize that and follow this Path."

***Fikar nahi jeev ka apne,***
***Jaay nark mein pharrna.***
***Samajh kar dhaar lo man mein,***
***Kahen radhasoami nij bachan.***

Radhaswami.

# 45

# Meditation Talk
# 15 Jan 2018 – Morning

## The Emphasis Is On Simran Till We Manifest The Form Of The Master

TODAY, I BOW AT THE FEET of SomAjaib — the two great Saints and Mahatmas — at the Feet of which I prostrate and bow. And it is these two great Saints Who have made this poor soul fit for Their Seva. It is not the power of the jiva or the soul to do this Seva. It is only with the Grace of the Masters — it is only Their Grace — by which all of this is happening. It is not possible to do Satsang and the seva of Satsang at an individual level. It is Their Grace, which is working behind all this. I can never forget the Grace that They have showered on me. They have been very gracious and They have showered lots of Grace on me.

I got the company of Somanath Baba Ji for a few years. After that, I was doing seva in the ashram. And, in the Pahad Ashram, I was sitting for meditation and doing seva for quite some time. And then, I got the opportunity to meet Sant Ji in 1979.

I attended, after that, regularly. On six occasions, I got the opportunity to attend the Satsangs. But then, I came back to do seva in Bangalore in the ashram. And a long time passed before which I would meet Him again. Then, I got the opportunity to go and meet Him in 1985.

The mind plays tricks and I was, actually, planning to go back to Varanasi. But He held my hand and He made me fit for the seva. I can never forget the Grace that Sant Ji has showered on me. He has treated me like His son. And He has loved me like His son and given me all kinds of help and Grace — at the physical level, at the monetary level, at the spiritual level. So, I can never forget the Grace that He has showered on me.

Therefore, I bow down at His feet hundreds and crores of times.

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All the Masters have sung the praise of Simran because Simran is the first step and we have to do our Simran to start on this Path. It is Simran that first gets us to our Master. It is by Simran that we are able to then contemplate on the Master and manifest His Radiant Form. And, it is after that that we get in connection with the Sound Current and we start doing the meditation of the Sound Current.

So, the emphasis should be on Simran till we manifest the Form of the Master within because it is Simran that will take us there.

Once, the Master, Who is manifested within and with His Grace, gets us connected with the Sound Current, thereafter, we will be practicing on the meditation of the Sound Current.

Once we manifest the Form of the Master within, the course of Simran gets over. After that, we don't have to do Simran. Then, whenever we want to go within and meet our Master within, we only have to do Simran two or three times. And then our soul immediately gets attuned within.

So, we should do more and more Simran because it is with Simran only that we will be able to manifest the Form of the Master. And, thereafter, He will help us. And, with His Grace, we will manifest the Sound Current.

So first, it is the devotion of the Master for which we do with Simran. And, with that Simran, we manifest the Form of the Master within. After that, it is the devotion of the Naam, where we listen to the Sound Current that is resonating at our Eye Center.

The emphasis is on Simran till we manifest the Form of the Master. Today, if we focus a lot on listening to the Sound Current, then that is not going to be very successful before we have manifested the Form of the Master within.

Therefore, with all your worldly affairs, it is very important that you take out time and do your Bhajan Simran regularly — every day, at home. It is very important to do this regularly. And we have to remember that this is our true work, which we are doing — the Bhajan and Simran. Everything else that we are doing is for somebody else.

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The atmosphere is very quiet and we should make the most of this atmosphere. So, let us close our eyes and get connected with Simran and Bhajan.

# 46

# SATSANG
# 15 Jan 2018 – Morning

## The Only Way To Get Joy And Peace In This World Is To Get Connected To Naam Within

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*The paathi sings the Bani of Swami Ji Maharaj from the book: Sarbachan Sangrah...*

***Bhajan kar magan raho man mein,***
***Bhajan kar magan raho man mein.***

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj says, "What is it that you should be doing to have happiness in this life? Then, He answers that by saying, "You should do your Bhajan Simran and be happy in that."

The mind makes us do karmas and, as a result, whatever actions we do, the impurity of that karma is on the mind. So, the mind becomes more impure because of the karmas that it makes us do.

Now, the soul is always pure, it has always been pure and it will always remain pure — but, it is with the mind. And all the impurity of all our karmas, all our previous lives and all the deeds that we have done, all that impurity is on the mind.

So, all that impurity is on the mind. As long as that impurity is there in the mind, we will not be able to have happiness and joy in our life. So, when we do the Bhajan Simran that our Masters give us, and we continuously do that, then we are gradually reducing that burden of the deeds on the mind and we are purifying the mind. So, the Kriyaman that we do, the regular deeds that we are doing in our day-to-day life, we are taking out that impurity by doing our Bhajan Simran. And, as the mind becomes more and more pure, we will start getting more and more bliss and joy in this life.

The only way to get joy and peace in this world is to get connected to Naam within. All the wealth and all our riches are not going to give us that joy and happiness and satisfaction. Neither are the relationships nor the status in society nor even if we are kings and we have the right to govern, even then, that is not going to give us that peace and joy.

Guru Nanak Ji says, "If at all, you are going to get joy and peace, it is only by the support of Naam. So, when you do your Simran and Bhajan and withdraw your attention — go within and manifest the Naam within — only that connection with the Naam is going to give you that joy and peace.

So, Masters have done this and They have pursued this Path and gone within and They have got that bliss and that is what They are telling us also to do.

***Jo jo chor bhajan ke praani,***
***So so dukkh sahen.***
***Aalas neend sataave unko,***
***Nit nit bharm bahen.***

He says, "Those who are the thieves of meditation and Bhajan, those who do not do it, they are under the influence of the five vices — lust, greed, attachment, ego, and anger. And, under that influence, they are perpetually unhappy."

When we do our Bhajan Simran regularly, the mind becomes more and more pure. And, gradually, when the mind becomes pure, one day, with the Grace of the Master, we will be able to focus that attention of the soul at the Eye Center. And, when we withdraw that attention to the Eye Center, we shall manifest the Radiant Form of the Master within. And, once we have manifested the Radiant Form of the Master within, with His Grace, He will manifest the jyoti and the Sound Current. And that connection with the Sound Current is what will give us perpetual bliss and joy.

Masters say that there is so much joy in that Sound Current, there is so much attraction in that Sound Current and so much bliss in that Sound Current, that the moment we get connected, the mind loses its interest in all the other outward attachments and outward desires and gets completely intoxicated in that Sound Current. And there, it starts enjoying that bliss and joy in connection with the Sound Current.

That Sound Current is so sublime, it is so pure, that when the mind gets connected with it, it understands its true self and it understands that it is not the senses with which it is identifying itself. It is not of this world and it belongs to Brahm. And then, it starts preparing to go back to its true home.

That same mind, which was an enemy of ours and was not allowing us to do our meditation, is that same mind which becomes our true friend and helps the soul to go upwards.

So, all the Masters have experienced this. And all the Masters, in Their Bani, whether it is Swami Ji Maharaj, Kabir Sahib, Paltu Sahib, all the Masters have said the same thing — that we have to do our Bhajan Simran. And, with that, we have to progress within. Because, if we are

not doing that, then our burden of karmas is building up and then we are not able to go within and we remain deeply in sorrow here.

So, it is those karmas that we have to redeem. And, if we are not doing our Bhajan Simran, then those karmas build up. And then we have to redeem them in the form of some illness or in the form of some problem or some losses and other forms, which cause sorrow to us.

So, that is why Masters say, "Do your Bhajan Simran because by Bhajan Simran we start redeeming these karmas which, otherwise, we have to pay in the form of other kinds of ailments and problems. And, because of this, the burden of karmas reduces. And, at the time of death, it becomes very easy for us to then leave."

***Kaam krodh ke dhakke khaaven,***
***Lobh nadi mein doob mareen.***
***Guru sang preet karen nahi poori,***
***Naam na dor gahen.***

He says, "In the deceit of Kal and Maya, the soul and the mind are entangled and lost. Sometimes the lust is dominant, sometimes anger is dominant, sometimes it is our attachments and, sometimes, it is our ego or anger. And, because of these vices, we are continuously remaining entangled here and we are forgetting our Bhajan Simran.

We are currently outwardly focused. Our desires and attachments are pulling us outwardly. And, therefore, we are not able to appreciate and have that love and affection at the Feet of the Master and do that meditation. As we do our Bhajan Simran, that love and affection at the Feet of the Master increases and, with that, we are able to do more and more Bhajan and Simran. And that helps us.

That love and affection, which we have outwardly today, in all the other attachments and materiality, if that love and affection is focused at the Feet of the Master, then we will definitely be successful. But, to do that, we have to do our Bhajan Simran because it is only with the Bhajan Simran that we will be able to build that love and affection.

***Trishna agni jalen nis baasar,***
***Narkan maahin parre.***
***Santan saath birodh barrhaaven,***
***Ulti baat kahen.***

Swami Ji Maharaj says, "There are people who, later on, come to Satsangs of the Masters but they engage in all kinds of slandering and they mock the Masters and they speak ill about them. So, such people are preparing themselves for the chaurasi."

Even when we come to Satsang, we should make it a point that we follow the Teachings of the Masters and we do our Bhajan Simran and that is the objective. So, the more and more Bhajan Simran we do, the greater will be the love and affection and that is what we should carry as Teachings from the Satsangs, which the Masters give.

So, when we come and listen to the Satsangs, we should not listen from one ear and leave it from the other ear. Instead, we should keep thinking about it and keep internalizing what is being said in that Satsang. Those who follow the Teachings of the Master, they will definitely benefit from that. And the hand of Grace of the Master is also on them.

***Satsang mahima mool na jaane,***
***Bherr chaal mein nitt pachen.***
***Dhan aur maan bhog ras chaahen,***
***Rog sog mein aan phasen.***

He says, "This world is like a flock of sheep walking. When the sheep walk in a flock, they all look at the feet of each other and they keep following that. So, if the sheep in the front falls in a ditch, then everyone starts following that and all of them start falling in that ditch."

So, people are like that flock of sheep who are walking, looking at the earlier ones' feet only. People see what their grandfather has done, what their father has done. So, someone has been doing deity worship — the grandfather has been doing it — the father sees that and he starts doing it. The son sees his father doing it, and then he starts following it. So, no one is looking up to see what the reality is, they are just following what the other people are doing.

In this age, there is so much transformation — there is so much development. But, yet, in our thinking, and all our internal thought processes, we are still following this same kind of conventional way of looking at what our parents and our grandparents have been doing.

* * *

Guru Angad Dev Ji was, earlier, Bhai Lehna. He was a wealthy person in a village and they used to go for deity worship. They used to believe in the goddess and there was a deity nearby. And he would give money to other villagers also to go and worship that deity.

Every year, he would do that. When they would go and worship the deity, he would pay for about twenty-five, thirty people and he would pay for their transportation and take them for that worship. So, in that particular year also, he did the same thing but, on the way, he got the Satsang of Guru Nanak Sahib Ji.

On the way, when they stopped at Guru Nanak Sahib's Satsang, they thought, "Let us listen to the Satsang, and then go further for that deity." So, they all sat for listening to the Satsang of Guru Nanak Sahib Ji. And, in that, Satsang, most of the people did not understand what Guru

Nanak Sahib was explaining — but Bhai Lehna understood. And all of his questions, doubts, which he had in his mind, all of those got addressed in that Satsang of Guru Nanak Sahib.

Now, when the Satsang was over, everyone said, "Okay, let us now leave. We have to travel a lot, so let us all leave and move on."

But, Bhai Lehna said, "All of you, please, go ahead and go for that deity worship and stay there for a couple of days, and then, when you will return, I will come with you. Meanwhile, I will continue to stay here with Guru Nanak Sahib and do seva here."

He gave them money so that they could go further — travel and go to that goddess. And he told them, "On the return, you come here and I will come back to the village with you."

So, he stayed back and he did seva and he listened to Satsang. And, after about four or five days, when those people returned from that visit, they stopped to ask him, but he said that he wanted to continue doing that seva and Satsang there. And then, those people proceeded back to the village.

So, that one Satsang — he listened — and then there was no going back after that. He continued to stay at the ashram and he did seva and he listened to the Satsangs. And he had great reverence and devotion towards the Master.

Later, he got initiated and he did a lot of Bhajan Simran also and he became a great Mahatma — he became a great Saint.

* * *

So, there are such souls who have impressions from the past and, when they listen to the Satsang, it affects them and transforms them immediately and they are able to turn a new leaf completely because of that Satsang.

Tulsi Sahib has also said, "The past impressions definitely help us when we listen to Satsangs and when we do our Bhajan Simran. And that definitely helps us to progress faster within."

He says, "Some amount of Bhajan Simran, that is, the actual work that we do, some amount of karmas and some amount of past impressions definitely help us to progress on the Path." Whatever we have done in our previous lives towards spirituality definitely doesn't get wasted. It is always of help. And that is what comes of help in this life when we are doing our meditation.

***Bhaag heen mat heen paraani,***
***Nar dehi barbaad karen.***
***Aisi dasha maahin nit barten,***
***Ham kyonkar samjhaaye saken.***

He says, “They are indeed unfortunate — those who had been given this precious opportunity. This door of salvation, which has been given to them, they have lost this opportunity and they have continued to do and follow their old conventions and they have not been able to use this opportunity.”

I have often said in the Satsangs, “This human body that has been given to us is the most unique of the creations. God Almighty has created it and then He resides within this body. And He has kept all of His Creation— all of the sixteen planes and everything — within this body.” So, that is the uniqueness of this body that He has given. And that is the door of salvation as well.

So, Mahatmas tell us, “You don't have to go into the jungles. You don't have to become a recluse. You don't have to leave anything. You can stay very much in your families, but you spend that time and focus on your meditation.”

Kabir Sahib also says, “I beat the drum and I keep repeating that, with every breath that you lose, you are losing the wealth of the three worlds.” That is how priceless these breaths of ours are. And God Almighty has given you such a precious opportunity of getting salvation, of getting out of this ocean of sorrow — this ocean of life. And we are losing that opportunity with each breath that we are losing.

So, getting salvation does not mean that you adorn saffron clothes, you go into the jungles, you start asking for alms and you become a recluse. What Mahatmas say is, “What you have to do is sit for meditation. Earn your own livelihood. Do your hard work and earn your own livelihood. Live a pure life and do your meditation. And, take out time in that morning of two and a half hours and stay with your families in the comfort of your homes and do your meditation there.”

Now, this is for those people who have families and who are household people, but for those who want to be Sadhus — those who want to achieve that peak in their meditation — they have to do meditation for at least six hours.

Without Bhajan Simran, we will not be able to go within this body. And God Almighty has kept His treasure inside. He has kept His entire Creation within. So, when we go and we see gem-studded houses and we see all the beauty of the Creation that God Almighty has created — and we get all of those pleasures when we go within — but, without meditation, you will not be able to go inside.

When you go within, you will see 330 million gods and goddesses inside. You will see Brahma, Mahesh, Vishnu, and you will see the entire Brahmand. You will see the entire universe and Creation within.

So, Masters say, “Though it is no one who is happy outwardly,” He says, “from where the sun rises to where the sun sets, I can see everyone. And I can tell you that there is no one who is happy here.”

We feel that if someone has wealth, he is happy, or some such thing. But then, there are all kinds of sadness. There is the sadness of not having wealth, or not having good relationships, or not having good status, so all of these plague a person. And there is always sadness at heart.

Swami Ji Maharaj says, "This is what plagues everyone. This sadness is there and there is only one way of getting out of this and getting happiness — and that is by doing meditation." You can stay in the comfort of your homes, but take out two and a half hours of time for meditation.

***Saadh guru ka kaha na maane,***
***Manmat apni thaanthane.***
***Khar kookar sam ve nar jaano,***
***Birtha udar bharen.***

Swami Ji Maharaj says, "The Masters and the Sadhus see you suffering. And, to get you rid of that suffering, They show you the Path of doing your meditation and going within." But, under the influence of the mind, even after listening to Them, we are not even able to follow that Path.

Masters say, "After listening to Them also, under the influence of the mind, we do not follow that Path. If we see in about 100,000 people, there will be less than twenty-five percent of the people who are actually sitting for meditation. And, even there, we will see that people are sitting for half an hour of meditation or one hour of meditation and that, they do not do it regularly.

So, half an hour and one hour of meditation is not going to be enough. The whole day, you are constantly in your thoughts of this world and, for so many lives, you have been thinking. So, it is impossible to still the mind in half an hour and one hour. You are not going to progress any; you will sit for that time. The time that has been asked for you to sit is for two and a half hours. Because, when you sit for two and a half hours, to control the mind, which is running here and there, it takes you about two hours. In two hours' time, when we sit still, we are able to finally tire the mind out — the mind gets tired after two hours — and then it keeps quiet. And, after that two hours, when we sit and do our Dhyan, we are able to then do our Simran, and then we get the pleasure of doing that Simran. We get the pleasure of doing that meditation, which is in that last half an hour of those two and a half hours of meditation.

So, as long as we do not sit like this, we are not going to get the benefit. And then, what happens is we keep complaining that we are satsangis, we have been initiated for twenty years, thirty years and nothing, we have not progressed. God, the Master has not showered any Mercy on us, any Grace on us. So, this is the problem.

So, therefore, for people who are in a household, for them the Masters say that at least take out ten percent of your time. In a day, there are twenty-four hours. So, at least ten percent of that time is two and a half hours, which you should give to spirituality. If you do not take out so much time also, then how will the Master also shower His Grace on you?

So, therefore, think as to whom you have been following — who is your Master? Is it your Master or is it your mind? So, who have you been following all these years?

* * *

Sant Ji used to often give an example for this state of ours. He used to relate this story of Guru Gobind Singh. During His time, there was an initiate and, in those days, getting a soft cotton cloth was difficult. That was like cotton silk. And Guru Gobind Singh Ji asked that initiate to search for it and get him a good six-meter length of cloth.

So, that person then went into the market and he was searching. After two, three days of searching, he finally found and purchased that cloth. And then, he brought it home. When he brought it home, his wife saw that cloth. Now, his wife was also an initiate of Guru Gobind Singh Ji. So, both were satsangis. Both were devoted also. But that wife, when she saw that cloth, she said, "This is a very good, nice quality cloth that you have got."

He said, "Yes, the Master has asked me to purchase this and, with great difficulty, I found it."

She said, "No, I really like this. I think I will stitch a few dresses with this."

So, he said, "No, no, no. I have got this for the Master."

She said, "No, I want this." And she kept that cloth.

He asked her, "Now, what will I tell Master then?"

She said, "You go and tell Him that you are still searching for it. You have not yet found it."

So, that evening, both of them went for Satsang and his wife carried that cloth with her. She didn't show him that she was carrying that cloth. And they both went for Satsang.

After the Satsang, Guru Gobind Singh Ji asked that initiate, "I had asked you to search for the cloth and bring it for me. It has been about four days so, would you get it?"

He said, "No, I have been searching, but I have not been able to get that cloth for you. I am still searching. I will get it shortly."

So, that wife — who was listening —immediately stood up from behind and she said, "Gurudev Ji, here is this cloth. Now, this person is lying to you. So, you see, he is not Your disciple, he is my disciple. So, because I wanted to keep this cloth, I took this cloth from him. And that is why he is coming here and he is lying to You."

* * *

So, that is why we should also think and contemplate as to who is our Master? Is it the Master or is it our mind? Because, as soon as this Satsang gets over, all of you are going to go back and start listening to your minds.

So, had we been listening to the Master, we would be sitting not only two and a half hours, but three hours — because we would listen to the Master and we would enjoy that meditation. But, since we are not sitting for two and a half hours every day, then we should now think seriously as to whom we are listening?

***Jampur jaaye bahut pachhtaaven,***
***Vahaan phir unki kaun sune.***
***Janm janm chauuraasi bhogen,***
***Yah shareer phir naahin dharen.***

He says, "Those who do not listen to the Masters or who are not in the company of the Masters, and under the influence of their mind, they are doing all their actions, their karmas are going to take them to hell and their karmas are going to put them into the chaurasi.

It is the desires. It is love and attachment for this world and this materiality that takes us to the door of hell. And there the angels of death beat the soul — beat that person — and then they must keep questioning him, "You have been given all these things as per your Pralabdh, and those things were there only for a few days that were given to you. How is it that you have made all of these things yours?" So, that is how they beat that person there.

So, there is nothing else that takes us to hell. It is our desires and it is all our attachments that take us to hell and that makes us go again into the cycle of the 8.4 million lives.

***Durlabh deh mili yah ausar,***
***Aisi kar jo baat bane.***
***Satguru saran pakarr le abki,***
***To sab kaaj saren.***

So, the Masters say, "This precious opportunity has been given to you. Use this opportunity to get your salvation. And use it to stop this coming and going into this world and into this cycle of life and death."

It is the desires that drive us into this world. We should have a desire to go back to God Almighty. Wherever we have a desire, we are going to be drawn there.

So, while we are here, we should be detached in this world. We should understand that we belong to a different place. We belong to God Almighty. And, it is only as a duty that we are here.

We should understand that the relationship that we should have here is like this person working in a grocery store. There is an attendant there who is attending to everything. He is doing all the transactions with everybody, but he knows that he is an attendant there and that the grocery store doesn't belong to him.

Like that, we should be, in our mind, detached in what we are trying to do here in all our worldly affairs. We should know that we belong somewhere else and we are here only as a matter of duty.

So, take out all your attachment, all your love and affection, which is, today, spread in all your desires in this world, and put it at the Feet of the Master. Because your desire is going to draw your next life, and if your desire is with the Master Who is connected with God Almighty, then you will also go back to God Almighty.

The Masters say this for your benefit. And in all the Satsangs and all the Teachings of the Masters, the same thing is explained, again and again, so that we are able to understand it.

What the Masters are saying is, "You stay in this world. You live with your relationships with whatever you are doing, but do not think of it as yours." But, at the same time, They are not telling you to go and become a recluse or stay somewhere away from your family or go in some jungle. They are telling you to stay there because, just as it is important to do our meditation, it is also important to redeem the karmas that we have. And these karmas are as a give-and-take of all those relationships, which you are surrounded with.

All those are determined and you have to redeem that karma in this lifetime itself. So, They tell you to stay where you are but live in a detached way.

All the Masters in Satsangs say the same thing so that you understand the Reality — you understand the Truth.

So far, people who have not listened to Satsangs are living their lives, they are going about those with their attachments and their relationships. And that is what they are believing to be true and they are going about that. But, after you have attended Satsangs, after you know what reality is — because that is what all is explained in the Satsangs by the Masters — you know that this life is not permanent. Your relationships are not permanent. They are all given to you as a matter of your past karmas. So, you will have to go through this limited period of life. And, in this limited period of life — now that you are aware with the Satsangs and the Teachings of the Masters — you should live in a detached manner. You should understand that all of these belong to the Master and that you have only a relationship of a few days with all your attachments here. Start believing that these are belonging to the Master and you are duty-bound to carry out your duties here — fulfill them — and, with that, you will be able to become successful, not only in this life, but you will also become successful spiritually.

***Hit ka bachan daya kar bolen,***
***Tu nahi kaan sune.***
***Andha bahra phire jagat mein,***
***Kul kutumb teri haani karen.***

Swami Ji Maharaj says, "Looking at the sorrow of all the people, the Masters are filled with compassion and They show us the Path to get that joy and be rid of all of this sorrow." And They, therefore, bring us on the Path of meditation and They tell us, "You do your Dhyan Bhajan. You do that. You spend that time doing your meditation. And, in this life, you always remember that you are in a different world. This world is not yours. You should always have that in your mind."

So, after explaining that, He says, "After listening to the Satsangs and the Teachings of the Master, don't be deaf to Their Teachings. And don't be blind to what They are trying to show." So, follow Their Teachings, and with that, you open your ears and you open your eyes.

***Kar satsang maan yah kahna,***
***Kaan aankh phir dou khulen.***
***Dekhe ghat mein jot ujaala,***
***Sune gagan mein ajab dhune.***

Swami Ji Maharaj tells us how to do that. He says, "By listening to the Satsangs and following the Teachings of the Master, you do your meditation."

And when you do your meditation — your Bhajan and Simran — then you will be able to focus your attention and take it out of the nine doors of your body and focus it on the Tenth Door of your body within. And, when you go there, you will manifest the Radiant Form of the Master. And, with the Grace of that Master, He will manifest the jyoti for you and He will manifest the Sound Current for you. And there, you will start listening. Your ears will open to listening to that Sound Current and your eyes will open to seeing that jyoti and seeing the radiance within.

***Sunn jaaye tirbeni nhaave,***
***Heere moti laal chune.***
***Mahaasann mein surat charrhaave,***
***Tab satguru tere sang chalen.***

He says that once you have manifested the Radiant Form of the Master within, your Master will not leave you, even for a second. And then, you along with your Master, will ride the Sound Current and, while on the Sound Current, you will go up. And there, He will take you to Par Brahm. You will come out of these three worlds and go into the Par Brahm. And the Par Brahm is such a beautiful place. There are houses, which are studded with jewels. And there, the soul experiences the bliss and that joy of that place, Par Brahm. And from there, the Master will take

you further up. He will cross the Maha Sunn with you and He will take you up to Bhanwar Gupha.

***Bhanwar-gupha ki bansi baaji,***
***Mahaakaal bhi sees dhune.***
***Ab charrh gayi purush darbaara,***
***Vahaan jaaye dhun been gune.***

He says, "There, you will listen to the Sound of the flute. And there, the soul feels that it is no different from God Almighty and it believes itself to be God Almighty."

Further, from there, He will take you to Sach Khand. And there, you will listen to the Sound of the been. So there, in these planes above, you will see that there are houses, which are studded with gems, there are houses of silver and gold, and souls stay in those houses. Then you will experience and see the sixteen planes that have been created by God Almighty — and each of these places is a hundred thousand times bigger and vaster and more beautiful than what we see here.

***Le durbeen chali aage ko,***
***Alakh agam ka bhed bhane.***
***Yahaan se aage chali umang se,***
***Tab radhasoami charan milen.***

He says, "The Master then takes you to Sach Khand and Sat Lok. There, the soul gets the Darshan of the Sat Purush. And, after staying there for a while, with the Grace of Sat Purush, the soul is then sent further into Anaami. And that is the place of Radhaswami. There is no name for that place and the description of that place is beyond comprehension here. So, only those people who have gone there and seen that place know about it and know how blissful that place is. And there is no way that can be described here.

***Yahaan se aage chali umang se,***
***Tab radhasoami charan milen.***
***Mila adhaar paar ghar paaya,***
***Leela vahaan ki kahe na bane.***

Radhaswami.

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# Closing Talk
# 15 Jan 2018 – Morning

## Keep Up The Momentum Of Doing Bhajan Simran And Listening To Satsang Every Day

SO, THIS FIFTEEN-DAY-MEDITATION PROGRAM has come to an end. And I thank all of you for participating in this program, leaving your precious world behind — your office, or your business, or your household — and leaving all of those important things and spending time here and doing your meditation and doing seva here. So, I pray at the Feet of Somanath Baba Ji and Sant Ajaib Singh Ji and the Masters that They encourage you to do more and more Bhajan and Simran and to do more and more devotion.

And, in case any sevadar has said something, which has hurt someone, I beg forgiveness on their behalf. And I request all of you not to carry any ill feelings from here and carry only love and affection.

And, like all of you have participated and done meditation for six hours here, when you go back, at least, if not six hours, at least do two and a half hours of meditation when you go back.

So, that will keep up that momentum and listen to Satsang every day and do your Bhajan Simran every day.

And best wishes for the New Year — and I pray to Baba Ji for making His Grace to be showered on all of you.

Radhaswami.

# GLOSSARY

**Abhyas**
Spiritual exercises or devotional practices, such as meditation or austerities

**Adi Shesh**
Primal being; from Hindu religion (Puranas), the serpent deity who sings the glories of Vishnu in the lower realm of Patal Lok on whose many hoods the balance of the worlds of the universe rest; a symbol of the waveform of energy; also known as Nag Shesh

**Agam Lok**
One of three purely spiritual realms above Sach Khand; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

**Agastya Rishi**
Revered sage; one of the Saptarishi from the Dwapar Yuga whose poetry appears in all the Vedic texts, and is mentioned in the Puranas, Ramayana, and Mahabharata; noted to have great mystical powers

**Agra**
City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

**Ahalya**
Wife of Gautama Rishi, created by Brahma with impeccable beauty; varied stories from the Puranas and the Ramayana exist regarding her seduction by Indra and their subsequent punishments invoked by Gautama Rishi; she is later redeemed by Rama and restored to Gautama Rishi

**Ahamkar**
One of the constituents of the four-petaled lotus of the antahkaran; lit. "I-maker", faculty that identifies the fluctuations of chit with the Ego-complex; the illusionary identification of the undivided self with limited and limiting perceptions, thus creating the wrong notion of an individual and separate self

**Ajaib Singh Ji**
Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashra ms in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the

disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names "Som" and "Ajaib" and provides the name for His ashram in Guddella India, "Som Ajaib Ashram".

**Ajapa**

Repetition without conscious effort, like the breath; as Simran becomes perfected, it becomes ajapa

**Akbar**

Mogul Emperor (1556-1605); third ruler of the Mughal Dynasty; known as King Akbar the Great; held court in Delhi, Agra, Fatehpur Sikri, and Lahore; known for his religious tolerance

**Alakh Lok**

One of three purely spiritual realms above Sach Khand; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

**Amar Das Ji**

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third Guru in the lineage of Sikh Masters; Guru of Ram Das Ji

**Amrit Vela**

Lit. "Time of Nectar" (that, which causes deathlessness); also refers to early morning meditation period from 3:00-6:00 AM

**Anaami**

Highest of three purely spiritual realms above Sach Khand; lit. "Nameless"; also called Radha Soami Dham; home of Anaami Purush

**Anahad Shabd**

Unstruck music, created without striking any instrument; music of the Astral plane; also, Anahad Nad

**And, Anda**

Astral Realm; lit. "Egg", second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

**Andhra Pradesh**

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

**Angad Dev Ji**

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

**Antahkaran**

Part, or faculty, of our subtle body; comprises a four-petaled lotus with the petals being - manas, buddhi, chit, ahamkar

**Arjan Dev Ji**

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

**Ashram**

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

**Ashtanga Yoga**

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

**Atman**

Soul, spirit

**Avatar**

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

**Ayodhya**

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

**Babul**

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

**Bali**

Benevolent king; born in the Asura race (grandson of Prahlad); became ruler of the third netherworld of Patala, Sutala at the hands of Vamana, an avatar of Vishnu; also known as Mahabali

**Bangalore**

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

**Bani**

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

**Beas**

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

**Betel nut tree**

A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or supari, is eaten as an aftermint or eaten along with betel leaves after meals.

**Betta Ashram**

An ashram of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

**Bhaang**

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, ghee, mangoes, and Indian spices

**Bhagavad Gita**

"Song of the Lord"; Sanskrit scripture that is part of the Hindu epic Mahabharata, which presents a synthesis of the concept of Dharma, theistic bhakti, and the yogic ideals of moksha through Jnana-, Bhakti-, Karma-, Raja-Yoga, and Samkhya philosophy

**Bhai Bela**

Illiterate farmer; devoted disciple of Guru Gobind Singh Ji who received a new word each day as spiritual instruction from his Guru while tending to the Guru's horses

**Bhai Lehna**

Original name of Guru Angad Dev Ji who became the second in the Sikh Guru lineage

**Bhai Manj**

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of Kal, but Bhai Manj asked only for the Guru. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into Surat Shabd Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant

increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

**Bhajan**

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

**Bhandara**

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

**Bhanwar Gupha**

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

**Bharthari**

Raja, Yogeshwar; (est 13th century); King of Malva Kingdom (modern Ujjain); maternal uncle and companion of King Gopi Chand of Bengal; disciple of Gorakh Nath

**Bibi Lajo**

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

**Bibi Rukko**

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

**Bishan Das Ji**

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

**Bombay**

City in India in the state of Maharashtra; currently called Mumbai

**Brahm, Brahmand**

The Causal plane between And and Par Brahm; Lit. "Egg of Brahm" because of its egg-like shape

**Brahma**

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the 'Creator' in the lower three worlds; ruler of the second chakra, the regenerative plexus

**Brahma Bhog**

Food offering to the brahmins

**Brahmanand Ji**

Mahatma from Pushkar in Rajasthan; wrote more than 500 bhajans, some of them were reprinted in the Sant Bani Bhajan Book

**Brahmin**

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

**Buddhi**

Mental ability to form and retain concepts; the intellectual faculty and ability to reason, discern, judge, comprehend, or understand something; one of four parts that constitute the lotus of antahkaran

**Chakra**

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

**Chappal**

Sandal; open-toed shoe

**Charandas**

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into Surat Shabd Yoga, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His Gurumukh disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

**Chaukri**

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, Chaturyuga

**Chaurasi**

Lit. “Eighty-four”; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

**Chit**

Awareness or consciousness, comprehension; one of the four parts of the antahkaran, the faculty to visualize in our mind

**Crore**

Numerically 10,000,000 (ten million)

**Dacoit**

Bandit, robber; “dacoity” is the anglicized version of the Hindustani word “ḍakaitī”, meaning “armed robber”

**Darshan**

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the “auspicious sight” of a holy person

**Das Vidhi Nad**

Lit. “Ten sounds” or nads, referring to from ten to twenty different inner sounds resonating from chakras below the Eye Center that can be heard within; [The Das Vidhi Nad sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the Anahad Shabd, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

**Dasharath**

King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana, and Shatrughna

**Dayal**

Lit. “Merciful”; another name for Absolute God, Sat Purush

**Delhi**

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

**Dhoti**

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

**Dhruva, Dru**

Mahatma; son of King Uttānapāda and his wife Suniti; initiated by Narad Muni at a young age; through determined devotion and renunciation he was given the boon of becoming the North Star after his death and, as such, became the ruler of our galaxy

**Dhyan**

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

**Dwapar Yuga**

“Bronze Age”, with a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

**Eminabad**

Ancient town in which Guru Nanak was said to have spent 40 days in meditation; a holy site for Sikhs

**Fakir**

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

**Gandharvas**

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

**Ganges River, Ganga**

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

**Ganika**

Prostitute who was taken to heaven by Vishnu

**Gautama Buddha**

Avatar; (est 558 – 491 BCE); ninth incarnation or avatar of Lord Vishnu, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

**Ghor**

Awful, flagrant

**Girdhari Lal**

Gurumukh disciple of Tulsi Sahib; friend of Swami Ji Maharaj; lived in his later years in Lucknow

**Gobind Sahib**

Sant; ( early 18$^{th}$ century ); Guru of Paltu Sahib

**Gobind Singh Ji**

Param Sant Satguru and avatar; (1666-1708); tenth in the lineage of Sikh Gurus; last of the Sikh Gurus recognized by orthodox Sikhism; started the Khalsa military faction to fight the Moguls

**Gopi Chand**

Raja, Yogeshwar; (13$^{th}$ century?) King of Bengal; companion of the King Bharthari; disciple of Jalandhar Nath

**Gorakhnath**

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a pundit and was humbled in defeat

**Guna**

Quality, peculiarity, attribute, property; the three gunas and their origins are: sattva (Vishnu), goodness, constructive, harmonious; rajas (Brahma), passion, active, confused; and tamas (Shiva), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

**Guru**

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

**Guru Granth Sahib, Adi Granth Sahib**

Primary scripture of the Sikh religion; originally called the Adi Granth Sahib and compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed Guru Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

**Gurudev**

Radiant Form of the Master

**Gurumukh**

Lit. "Mouthpiece of the Guru"; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

**Haridwar**

City on the banks of the Ganges River; regarded as a holy site in Hinduism; "Vishnu's Gate"; hosts the Kumbh Mela festival every 12 years

**Harijan**

Lit. "Child of Hari"; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

**Indra**

Hindu god; king of the gods; the god of rain and thunder; Hindu equivalent of the Greek god Zeus

**Jaimal Singh Ji**

Param Sant Satguru; "Soldier Saint" (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

**Japa**

Lit. “To utter in a low voice, repeat internally, mutter”; meditation discipline involving repetition of mantras, orally or silently

**Jesus of Nazareth**

“Christ (Anointed One)”, founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of Surat Shabd Yoga

**Jiva**

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

**Jyoti**

Light, inner light; another name for Maya; also denoting Prakriti

**Kabir Sahib**

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

**Kailash**

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

**Kal Niranjan**

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

**Kali Yuga**

“Iron Age”, the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

**Kamandal**

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the Kamandalataru tree, or from clay, usually with a handle and sometimes with a spout; used by yogis to store water

**Karma**

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

**Karnataka**

State of India; location of Channasandra Ashram, site of western disciple retreats

**Karunamai**

Incarnation of Kabir Sahib in the Dwapar Yuga, the third of four yugas, the Copper Age; instructs Queen Indra Mati in the details of the Creation as described in the book Anurag Sagar

**Kashi**

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

**Kauravas**

Descendants of King Dhritarashtra and cousins of the Pandavas with whom they fought as told in the epic Mahabharata

**Kazi**

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "Qadi", meaning to "judge" or to "decide"

**Kengeri Ashram**

Home of Baba Somanath Ji, in Bangalore

**Khadi**

Coarse cotton cloth

**Kirpal Singh Ji**

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

**Krishna**

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

**Kriyaman karma**

Karma created during the current incarnation of a soul; stored at the heart center

**Kubera**

Hindu god of wealth; uncle of Ravana; deposed by Ravana from the fortress city of Lanka

**Kumati**

One who is subject to perverse thinking; weak-minded or foolish; selfish in nature

**Kunichuk Ashram**

Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in Surat Shabd Yoga

**Kurma**

First Son of sixteen Sons created at the beginning of Creation by Anaami Purush; provided the material for creation of the lower worlds by Kal; also known as Kurm

**Lakh**

Numerically 100,000 (one hundred thousand)

**Langar**

Communal kitchen at an ashram or Sikh temple, where food is served to all for free

**Lanka**

Name of Sri Lanka from the prior Dwapar Yuga; fortress city of the demon Ravana; esoterically a reference to Trikuti

**Lungi**

A long piece of colored cotton or silk cloth used as clothing, such as a skirt or loincloth or sash

**Machar and Ramdita**

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

**Maha Kal**

Form of Kurma whose abode is in Maha Sunn

**Maha Sunn**

Lit. “Great Void”; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

**Mahabharata**

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

**Maharashtra**

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

**Mahatmas**

Lit. “Great souls”

**Mahesh**

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

**Malayagiri Mountain**

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

**Manas, Man**

One of the constituents of the four-petaled lotus of the antahkaran; associated with inner mental and emotional processes; derived from the root man, “to think”; controls sankalp (resolve or will); also, man

**Mansarovar**

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

**Mansur Al-Hallaj**

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, “I am Truth (God)” as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazels that Mansur has ‘opened’ the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, “Mansur wishes to glorify his love for God in this way”. Other Masters said he was punished by God for having disclosed the inner secrets.]

**Mantra**

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

**Marjiva**

Pearl diver; lit. “mar, meaning to die”, and “jiva, meaning to be alive”; [The pearl diver doesn't care for his life and dives into the ocean, and when he comes back after facing many dangers, he becomes alive.]

**Masjid**

Mosque, a place of worship for followers of Islam

**Mastana Ji**

Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

**Maya**

Lit. “Illusion”, Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

**Mira Bai**

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

**Mohammed Sahib**

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

**Mudgal**

Village near Guddella Ashram

**Mumbai**

City in India, Bombay, location of Parel Railway Station

**Muni**

An ascetic; prestigious title among sages

**Naam**

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. “Name”; also, the mantra or words given to initiates during Initiation or Naam Daan

**Nabhadas**

Sant; ( ? - ? ); Guru of Sant Surdas Ji

**Nanak Ji**

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lehna (Guru Angad); contemporary of Kabir Sahib

**Narad Muni**

Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

**Niranjan**

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

**Paan**

A preparation of betel leaf with areca nut widely consumed throughout South Asia; stimulant that can produce psychoactive effects

**Paathi**

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

**Padma Rekha**

Mark or line on the foot or palm, the “lotus line”

**Pahad Ashram**

Mountain ashram of Baba Somanath Ji where Ram Singh was managing the ashram for four years; closely situated to Baba Ji’s present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the yogi Mahadevappa

**Paisa**

100th part of a rupee

**Paltu Sahib**

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the latter part of his life in Ayodhya.]

**Pandavas**

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic Mahabharata

**Panth**

Path or sect

**Par Brahm**

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

**Parshad**

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, Prashad

**Pind**

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

**Pir**

Lit. “Elder”; Persian title for a Sufi Saint or holy person

**Pralabdh karma**

Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

**Pranayama**

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

**Puja**

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

**Pundit**

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

**Puri**

Unleavened, deep-fried Indian flatbread

**Pushpaka**

The most famous of all Vimanas (flying chariots or palaces); a gift from Lord Kubera to Ravana and returned to him by Rama; used by Ravana to abduct Rama's wife Sita

**Pushpama**

Disciple and paathi of Somanath Baba Ji Maharaj, sevadar at Kengeri Ashram

**Radha Bai**

Wife of Swami Shiv Dayal Singh Ji Maharaj

**Radhaswami**

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. “Lord of the Soul”

**Rahim Khan-I-Khana**

A devotee of Krishna; one of the nine ‘jewels’ at the court of King Akbar who gave alms with true humility, raising his hands above his head while giving and not looking at the person; [The nine ‘jewels’ were called Navratnas and were highly honored ministers, advisors, poets, musicians, and generals who served King Akbar and other kings during that era.]

**Rajasthan**

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

**Rajogun**

Attribute or quality of activity, passion, sensuality; an essence of Lord Brahma; one of the three gunas with satogun and tamogun; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

**Ram Singh Ji**

Saint; known as “Babaji” currently in residence at Guddella Ashram in Andhra Pradesh; Gurumukh disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

**Rama**

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

**Ramayana**

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

**Ravana**

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

**Ravidas Ji**

Hindu Saint; (1450-1520); successor of Ramananda; Guru of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

**Riddhi**

Generally interpreted as powers of riches and gifts, or boons of prosperity; also the name of Kubera's wife (granting well-being) and one of the consorts of Ganesha [Wikipedia has Buddhi, Siddhi and Riddhi as consorts of Ganesha, given as gifts from Brahma, identified as "wisdom-Buddhi, spiritual powers-Siddhi and prosperity-Riddhi"] [There appears to be a lot of overlapping of qualities of Riddhis, Nidhis, and Siddhis in supporting literature, so it is difficult to isolate specific qualities of Riddhis separately, other than to say they relate generally and primarily as boons of prosperity]

**Rishi**

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

**Roti**

Type of Indian flatbread, another name for chapatti

**Rupee**

Currency unit in many Asian countries like India, Pakistan, Nepal, etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

**Saari**

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

**Sabzi**

Indian mixed vegetable dish

**Sach Khand**

Lit. "True and Imperishable Region"; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

**Sadhu**

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning “to reach one's goal”, “make straight”, or “gain power over”; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

**Sahasdal Kamal**

Lit. “Thousand-Petaled Lotus”; upper region within the Astral plane; below Trikuti

**Samadhi**

Lit. “Unified Mind”; a term of Hindu and Buddhist origins; a state of consciousness where one ‘s mind is unified into single-pointed attention with the object of one’s meditation

**Sanchit karma**

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

**Sangat**

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning “company”

**Sant Ji**

Informal name of Ajaib Singh Ji

**Sant Mat**

Lit. “Path or Doctrine of the Saints”; also known as Surat Shabd Yoga

**Sat Lok**

Lit. “True Region”; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

**Sat Naam**

Lit. “True Name”, Appellation of the Lord of the fifth plane of Sach Khand-Sat Lok

**Sat Purush**

Lit. “True Being”; presides over Sach Khand-Sat Lok; also called Akal Purush

**Sat Sukrit**

Name of Kabir in his incarnation in the Sat Yuga

**Sat Yuga**

“Golden Age”, cyclical Age of Truth and true religion, where all are truthful; the first of four yugas that lasts 1.728 million years with a human lifespan of up to 100,000 years

**Satguru**

Lit. “True Guru”, Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

**Satogun**

Attribute or quality of truth, purity, harmony, benevolence; an essence of Lord Vishnu; one of the three gunas with rajogun and tamogun; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

**Satsang**

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

**Satsangi**

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

**Sawan Singh Ji**

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

**Seva**

Selfless service, charitable actions by and from mind, body, and wealth

**Sevadar**

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

**Shabash**

Persian word meaning “well done!”

**Shabd**

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. “Word”

**Sharir**

Physical body; also, shareer, sarir

**Shastra**

Book or treatise on technical or specialized knowledge in a defined area of practice; in early Vedic literature, referred to any precept, rule, teaching, ritual instruction or direction

**Shiva**

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the “Destroyer”; also called Mahesh

**Siddhis**

Miraculous powers obtained by means of yogic practices and granted by avatars to keep mankind subjugated to their own karmas; eighteen in number, of which the so-called “Eight perfections” are most famous [Their use is forbidden by Saints and they are kept hidden from satsangis] Definitions of these eight siddhis vary slightly from different sources but, generally, they are: 1. Aṇimā: ability to become extremely small or invisible to external eyes; 2. Mahima: ability to increase one's body to any size; Garima: ability to increase one's weight as one wishes and become immovable; 4. Laghima: ability to make ones’s body almost weightless and the ablility to enter the body of any creature; 5. Prāpti: ability to obtain and create anything by merely wishing it; 6. Prākāmya: ability to fulfill the wishes of others; 7. Iṣiṭva: ability to attain all glories and lordship over creation; 8. Vaśitva: ability to subjugate others and bring them under ones’s control [There are an additional ten secondary siddhis bringing the total to eighteen] Generally, they are: 1. Aanūrmimattvam: being undisturbed by hunger, thirst, and other bodily appetites; 2. Dūraśravaṇa: hearing things far away; 3. Dūradarśanam: seeing things far away; 4. Manojavah: moving the body wherever thought goes through teleportation or astral projection; 5. Kāmarūpam: assuming any form desired; 6. Parakāya praveśanam: entering the bodies of others; 7. Svachanda mṛtyuh: dying when one desires; 8. Devānām saha krīḍā anudarśanam: witnessing and participating in the pastimes of the gods; 9 Yathā saṅkalpa saṁsiddhiḥ: perfect accomplishment of one's determination; 10. Ajñāpratihatā gatiḥ: orders or commands being unimpeded

**Simran**

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

**SomAjaib**

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

**Somanath Baba Ji**

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmacharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini

Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to BabaRam Singh Ji.

**Sri Lanka**

Country off the southeast coast of India; said to be the site of Lanka, the island fortress of Ravana in the Dwapar Yuga mentioned in the Ramayana and Mahabharata

**Sthool**

Gross or physical matter, as opposed to sukshma (subtle, astral); also, asthool

**Sugriva**

In the Hindu epic, Ramayana, Sugriva was the younger brother of Bali; whom he succeeded as the ruler of the Vanara kingdom, Kishkindha

**Sumati**

One with good sense or judgment; good conscience, selfless

**Surat Shabd Yoga**

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

**Swami Bagh**

Garden of Swami Ji Maharaj located at His ashram in Agra

**Swami Shiv Dayal Singh Ji**

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

**Swati Nakshatra**

One of the twenty-seven moon houses (Nakshatras); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the Swati Nakshatra phenomena: From the earliest chaukriyugas, four Dhuns originated from the Lord of the Second Spiritual Region, Omkar, creating the four-petaled lotus. With each Dhun, Lord Brahma created a Vedic text for a total of four Vedic texts, each represented by one of the four Dhuns, or Sound Currents. Ancient rishis and munis from prior Sat Yugas and Treta Yugas made a study of these Vedic expressions and disseminated their teachings to humanity through these ages. Though some of these ancient rishis and munis acquired status

and mystic powers exceeding those of Brahma, Vishnu, and Shiva, none were ever able to ascend beyond the level of Brahm. The story of Swati Nakshatra and its strange, mystical powers stems from these Vedic texts. This story has often been used by the Sants of Sant Mat, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the Shabd Dhun and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the Swati Nakshatra rains, but it is unknown as to whether the phenomena occur outside of India.]

**Tamogun**

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of Lord Shiva; one of the three gunas with satogun and rajogun; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

**Tapa**

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word “to heat”; also, tapasyaa

**Til**

Sesame seed; dot, the size of a sesame seed; reference to the Third Eye

**Treta Yuga**

“Silver Age”, the second of the four-yuga cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

**Trishool**

Weapon, a spear (trident), wielded by Lord Shiva; the three points have a polyvalent meaning, representing the manifold trinities, like the gunas, gods, past-present-future, the three worlds, etc.; also, within the body, the confluence of the three main nadis at the Third Eye, where only Sushumna proceeds further upwards; also, trishul

**Tulsi Das**

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the Ramayana

**Tulsi Sahib**

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was the elder brother of the adopted Baji Rao II; wrote the “Ghat Ramayana”

**Vaikuntha**

Celestial heaven that is the home of Vishnu; situated at mount Meru

**Varanasi**

Prior name of the city of Benaras and Kashi; historical home of Kabir

**Vashisht**

One of the Saptarishis; spiritual teacher of Rama; author of Yoga Vashishtha, as well as Agni Purana and Vishnu Purana

**Vedanta, Vedanti**

One of the six orthodox (āstika) schools of Indian philosophy; represents the divergent philosophical views that developed on the basis of a common textual connection that is called the Prasthanatrayi, a collective term for the Principal Upanishads, the Brahma Sutras, and the Bhagavad Gita; of more than ten schools of Vedanta identified by scholars, three schools viz. Advaita (nondualism), Vishishtadvaita (qualified non-dualism), and Dvaita (dualism) are the best known

**Vedas**

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda, and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

**Vindhyachal**

Sage, who was cursed to live as a mountain in the Dwapar Yuga; he competed with the Himalayas and started to grow so high, that it threatened to obscure the sun and extinguish all life; see Agastya Rishi

**Vireh**

Condition of feeling the pangs of separation from one's beloved

**Vishnu**

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

**Vivek**

Discrimination, power of discernment; one of the four Sadhana Chatushtaya (qualities needed for spiritual discipleship): discrimination between ephemeral and permanent (Nitya and Anitya), real and unreal (Sat and Asat), self and non-self (Atma and Anatma), pleasure and bliss (Ananda); also, vivek buddhi

**Yaaksha**

A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic rakshasas

**Yogeshwar**

A yogi who has ascended as high as the Causal Plane

**Yogi**

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

**Yogjit**

From the Anurag Sagar, the name by which Kal refers to Achint (Gyani) which was the name of Kabir prior to his incarnation as Sat Sukrit, during a confrontation in which Kabir chastises Kal for his mistreatment of souls

**Yuga**

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

# NOTES

## Time relationships

1 Nimish = “Twinkling of the eye” ( 1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala ( 1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-ratra (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

## 16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan

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